

The Monarch from his Turret saw the Dame,
Struck at first Sight: Descended and Oer am?



The Monarch from his Turret saw the Dame,
Struck at first Sight: Descended and Oer am?

THE

HISTORY

OF THE

LIFE and DEATH

OF

DAVID,

WITH

MORAL REFLECTIONS.

A TRANSLATION from the FRENCH.

Found among the Papers of his late Excellency MATTHEW PRIOR, Esq; in the Custody of Mr. ADRIAN DRIFT, his Executor.

To which is Annexed,

A PHILOSOPHICAL ESSAY

CONCERNING

LOVE and FRIENDSHIP.

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TO THE

Moſt REVEREND and LEARNED

JOHN POTTER, D.D.

Archbiſhop of CANTERBURY,

THESE PIECES

Are Moſt Humbly Inſcribed,

By His GRACE's

Moſt Dutiful Son and Servant,

The EDITOR.

LONDON,
JULY 14. 1740.

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ERRATA:

PAGE 76. Line 20. for *this*, read *theſe*. p. 129. l. 1. for *Then*, read *When*. In the Eſſay upon Friendſhip, p. 10. l. 1. for *fear*, read *hope*. p. 12. l. 24. r. *only think*, p. 22. l. 3. f. *Objection*, r. *Object*. p. 24. l. 1. r. *let us ſay*. p. 27. l. 10. r. *irritate*. p. 36. l. 7. r. *this Life*.

THE LIFE OF *DAVID.*

GOD-ALMIGHTY, ſeeing the whole Univerſe over-run with Idolatry and Superſtition, would chuſe himſelf a People, who ſhould adore his Divine Majeſty, in the Manner he would be adored by Men. He placed his Eyes on *Abraham*, a juſt Man, living in Innocence, and according to the Law of Nature: He commanded him to leave *Meſopotamia*, to abandon his Friends and Parents, and to go and eſtabliſh himſelf in the Land of *Canaan*; a Land abounding in all Things, the peaceable Poſſeſſion of which he promiſed to give to his numerous Poſterity.

THIS great Patriarch, and moſt worthy Father of the Faithful, having an entire Confidence in the Word of God, came to *Canaan*; where, as well by his wonderful Humility as his great Courage, he not only made himſelf beloved, but feared, by the great Lords of the Country, called Kings in thoſe Days, they having no Perſons above them. Here he lived ſome Time, taking up his Abode at *Hebron*, and died in the Simplicity of a Paſtoral Life, in the 175th Year of his Age; a Man renowned for his Piety and Virtue, and beloved both of God and Man. Here his Son *Iſaac* paſſed his Days in great Comfort and Tranquility, dying in the 185th Year of his Age: But *Jacob*, his Son, ſirnamed *Iſrael*, went into *Egypt*, with his whole Family, in Number 70 Perſons, whoſe Deſcendants afterwards compoſed the 12 Tribes of *Iſrael*. They multiplied extremely, in ſpight of the Perſecution of the *Egyptians*, who employed them in building Pyramids,

and

and other ſevere Labours. They were brought out of Captivity under the Conduct of *Moſes*; after having wandered 40 Years in the Wilderneſs, and had Time to know that they were under the viſible Protection of the living God. *Moſes*, in the Preſence of the People, trembling with Fear and Reſpect, ſpoke to the Lord upon the Mount of *Sinai*, in the midſt of Thunders and Lightenings; received the Tables of Stone, whereon was written with the Finger of God the Commandments; and ſome Time after built the Tabernacle and Ark, where the Almighty vouchſafed to abide in all his Majeſty and Glory: He vanquiſhed the *Amorites*, ſaw the Promiſed Land from the Top of Mount *Abarim*, and there died, no Mention being made of his Place of Burial. He was a Perſon of admirable Wiſdom. *Joſhua*, who ſucceeded him in the Government of the People, made a Conqueſt of the Promiſed Land, and divided the ſame among

the 12 Tribes of *Iſrael*; was always victorious, having the Lord of Hoſts on his Side.

AFTER his Death, for near 400 Years, the *Iſraelites* were governed by Judges, and were for the moſt Part overcome and vanquiſhed by their neighbouring Kings, and reduced to Servitude. Theſe continual Misfortunes, the great Age and Infirmities of *Samuel*, the wicked and corrupt Proceedings of his Sons, to whom he had transferred the Government, induced them to believe that they ſhould be more ſucceſsful and happy if they had a King to head them: Therefore they demanded one of *Samuel*, who, by the Order of God, poured the ſacred Oil on the Head of *Saul*. And this was ſome Years before *David* was born, about the 2900th Year of the World, and 1100 before the Nativity of *Jeſus Chriſt*. He was a great King, but greater Prophet, renowned for his Victories, and equally famous for his Penitence.

DAVID

DAVID (the Favourite of Heaven) was born in *Bethlehem*, a ſmall Town of the Tribe of *Juda*. His Father *Iſai* or *Jeſſe*, was a Deſcendant in a direct Line from *Judah*, one of the 12 Sons of the Patriarch *Jacob*; his Family were numerous, there were ſeven Brothers, all comely Perſons. The Eldeſt went and ſerved in the Army; but *David* the youngeſt ſtaid at home with his Father to take care of the Flocks, in which conſiſted the principal Riches at that Time. *David* had in his Perſon all the Graces of Body and Mind; he was fair, had a martial Aſpect, an agreeable Vivacity and Sprightlineſs in his Eyes, good Nature and Modeſty in his Countenance; underſtood Muſick, played admirably well on ſeveral Inſtruments, but above all well verſed in his Religion. And God having deſtined him to do great Things for his Glory, endowed him with all thoſe natural Qualities that could not but render him the Delight of Mankind.

HE was gone into the Deſart to conduct his Father's Flocks, when *Samuel* came to *Bethlehem*, where that great Prophet (who had governed the People 12 Years) was no ſooner arrived, than he cauſed to be ſummoned (to the Sacrifice he would offer up) *Iſai* and his 12 Children, that he might chuſe one of them by the Order of God, and anoint him King of *Iſrael*.

AT firſt the graceful Look and Mein of *Eliab*, the Elder of them, made *Samuel* believe he deſerved a Crown; but God let the Prophet know *Eliab* was not the Man, for he regarded not outward Appearances, but the deepeſt Receſſes of the Heart. The other Brothers being preſented to *Samuel*, God ſignified to him they were not to reign. In fine, *Iſai* having ſent for *David*, hardly had he appeared before the Prophet, but he cried out with a loud Voice, This is he. And *Samuel* having poured the ſacred Oil

on

on *David*'s Head, was incontinently filled with the Spirit of God, and afterward told *David* in particular, that *Saul* was rejected for having ſacrificed without waiting for the Prophet, and having, contrary to God's Order, ſaved the Life of the King of the *Amalekites*; adding, That the Lord had eſtabliſhed him King of *Iſrael* in the Room of *Saul*; and that if he loved and purſued Juſtice, his Reign ſhould be happy and proſperous, and all his Enemies ſhould do Homage to him.

SAMUEL having ended the Ceremony, returned to *Ramatha*, the uſual Place of his Reſidence, and *David* continued with his Father, until *Saul* ſent for him. That unhappy Prince being, ſince his Diſobedience to God, vexed with an evil Spirit, which much diſordered him, and having no Muſic that could compoſe his Mind, or allay his Fury, one of his Domeſtics acquainted him, that *David* was a great

Maſter of the Harp, and played exquiſitely fine thereon. He was required to come to Court, where he had no ſooner arrived, and played to the King, but the evil Spirit was chaſed away, and *Saul*'s Trouble relieved. Strange Force of Muſic!

DAVID abode with *Saul* till his Health was perfectly re-eſtabliſhed; when he left the King, and returned to his Father, to take care of his Flocks.

IN the mean while *Iſai* was concerned for his three Sons who were in the Army; and perceiving himſelf very old and infirm, and his Life conſequently of no long Duration, he commanded *David* to go and viſit his Brothers in the Camp, and bring him an Account how Matters paſſed there. *David*, in Obedience to his Father's Orders, departed, and found the Army of the *Iſraelites* encamped upon a Mountain, and that of the *Phi-*

Philiſtines upon another; between each the Valley of *Terebinthe*. The two Armies, who were all Day in View of each other, kept ſtrict Watch, neither caring much to engage in Battle. When *David* had reached the Camp, he ſaw *Goliah*, a *Philiſtine* Giant, armed at all Points, ſtanding in the middle of the two Bodies, with a loud Voice menacing the *Iſraelites*, crying, "Come forth you wretched Wantons, come and combate me; ſpare the Blood of ſo many People, and if one among you hath the Courage to fight me, and Valour enough to overcome, then will we obey him, and our Nation ſhall be ſubject to the *Iſraelites*." But no one daring to anſwer his Challenge, *David* cried out, moved with Indignation, "Who then is this Uncircumciſed, that thus inſults the Army of the living God? I will myſelf undertake the Combat, provided I may have the King's Permiſſion for my ſo doing, and doubt not but to vanquiſh this vain Boaſter, and lay his Head

at

at the King's Feet." His Brothers piqued at his Audacity and Raſhneſs, reſented the inconſiderate Words of *David*, believing that one bred up a ſimple Shepherd, and conſequently unskilled in War, took too much upon him. But *David*, not at all concerned at the mean Thoughts his Brothers entertained of him, quitted them; and in many Places of the Camp repeated what he had before ſaid, inſomuch, that it came to the King's Ear, who ordered that *David* ſhould be brought before him. *Saul*, in the mean while, was troubled to find that during 40 Days, no one had yet offered to chaſtize the Inſolence of *Goliah*, notwithſtanding he had cauſed it to be declared throughout the Camp, That whoever ſhould engage and overcome this caitiff Vaunter, ſhould, with all his Father's Houſe, be exempted from Taxes, and he honoured with Preſents, and moreover have the King's Daughter, as a Reward due to ſo noble a Conqueſt. But theſe glorious and

and encouraging Promiſes availed little, no one having Courage ſufficient to merit the Reward, by encountering the terrible Challenger *Goliah*.

AND *David*, as the King had ordered, being brought into the Royal Pavillion, was not known at his Entrance by *Saul*, tho' he had been frequently with him when young as a Muſician, and in the Habit of a Shepherd, to chaſe away the evil Spirit with which *Saul* was at that Time afflicted, who had forgotten the Face of his harmonious Phyſician, then remarkable only for his Excellency in Muſic. "You are very young, ſaid the King to *David*, and can therefore have no Knowledge in warlike Matters: How will you be able to engage and defend yourſelf againſt *Goliah*." The youthful Champion replied, with becoming Grace and Modeſty, "Sir, thy Servant *David*, whilſt he has been tending his Father's Flocks in the Deſart, a Lion, and ſometimes a Bear, hath come and car-

carried away a Sheep, which I have reſcued from their ravenous Jaws; and when enraged to be thus deprived of their Plunder, have attacked thy Servant, who with this Arm have taken them by the Throat and ſtrangled them. God enabled me to overcome the Lion and the Bear, and the ſame God will deliver me from the Hands of this blaſpheming Infidel." *Saul*, who admired the becoming Behaviour and Addreſs with which *David* delivered himſelf, ſaid, "Thou haſt my Permiſſion, O young Man; go then according to thy Requeſt, and encounter *Goliah*, and may the ſame God indue thee with Strength to overcome the preſumptuous Enemy of *Iſrael*." *Saul* had no ſooner ended theſe Words, but he roſe from his Seat, and put his own Sute of Armour on *David*, who not being accuſtomed to ſuch heavy Arms, choſe rather not to make uſe of them, than be incumbered therewith, and excuſed, in taking Leave of the King, his Refuſal of them. He

deſiring

deſiring to fight his own Way, took from a Brook Five ſmooth Pebbles only, put them into a little Bag which hung by his Side, and, with his Sling and Staff, marched out of the Camp of the *Iſraelites*.

THE *Philiſtine*, ſeeing ſuch a Stripling come towards him, and without Arms, deſpiſed him, ſwearing by his Gods that he would give his Fleſh to be eaten by the Birds of the Air, and Beaſts of the Earth. "Am I a Dog, "ſaid he in furious Tone, that thou "comeſt to me with a Stick?" "Thou "comeſt to me, ſaid *David*, with a "Sword, Spear,. Lance, and Coat of "Mail; but I come to thee in the "Name of the God of Battles, the "God of *Iſrael*, whom thou haſt "blaſphemed: He will deliver thee "into my Hand, and thy vain Threats "ſhall fall on thy own Head, and all "the Earth ſhall ſee there is a God "in *Iſrael*."

Go-

GOLIAH, without any Reply, caſt a terrible Look on his approaching Enemy, but advanced but ſlowly, by Reaſon of the prodigious Weight of his Arms. But *David*, who had nothing to incommode him, marched lightly forwards, and when he perceived that the *Philiſtine* was within Reach of his Sling, he put one of the Stones therein, and caſt it with ſuch Dexterity and Force, that it ſtruck in the Forehead of his Adverſary, broke the Skull, and pierced his very Brain, ſo that he tumbled down dead on the Earth. *David* immediately ran up to him, and with the Giant's own Sword ſevered his Head from his Body, to the inexpreſſible Joy of the *Iſraelites*.

WHILST the *Philiſtines*, with Amazement and Confuſion beholding their Champion ſlain, fled; and the *Iſraelites*, with loud Acclamations of Victory, purſued them to the Gates of *Askalon*, killing 30,000, wounded twice as many, and returning pillaged the

the Camp and ſet fire thereto; *David* carried the Head of *Goliah* to his Tent, and dedicated the Sword to the Lord. When the Purſuit was over, and the Troops re-aſſembled together, *Abner*, General of the *Iſraelites*, preſented *David* to the King.

HE advanced with his uſual Modeſty, not in the leaſt puffed up at what he had done, holding the Head of *Goliah* in his Hand. *Saul*, ſurpriſed with Wonder, and pleaſed with this high Action performed by *David*, ſaid to him, "Happy and valiant young Man, of what Family art thou." "I am, my Lord, replied he bowing, the Son of thy Servant *Jeſſe* of *Bethlehem*." The whole Court could not but admire the ſingular Valour in ſo young a Man: And *Jonathan*, the King's eldeſt Son, raviſhed in particular at the high Exploit, from that Moment vowed within himſelf an everlaſting Friendſhip to *David*, and embracing him, congratulated the glorious Victory

tory he had obtained. Their Ages and Inclinations were alike, nor was *Jonathan* inferior to *David* in the Endowments and Graces of his Perſon: They ſeemed to be made to love each other, and from this Interview may be dated that Friendſhip which afterwards appeared ſo conſiderable. A rare Example to be followed, but very rarely practiſed in theſe latter Times!

As an Earneſt of his growing Affection, *Jonathan* gave *David* the rich Habit that he wore, as likewiſe his Sword, and at the ſame Time proteſted that he would always hold him moſt dear, and eſteem him as his beſt and only Friend, which Promiſe he faithfully maintained and kept inviolable till the Day of his Death. *Saul*, no leſs pleaſed than his Son, alſo took a particular Affection to *David*, and as a Mark of his Favour, gave him a Command in the Army. But Love having taken but little

little Root, ſoon withered and fell away; for upon his Return and Entrance into the Town of *Judea*, hearing that among the loud Acclamations of the People they ſung, SAUL *hath ſlain his Thouſands*, but DAVID *his Ten Thouſands*; he conceived a great Jealouſy of the riſing Glory of this young Man: And remembring what *Samuel* had told him, when he denounced God's Anger againſt him for his Preſumption and Diſobedience to his Command, that his Crown ſhould be given to another more worthy than he, concluded that *David* was the Perſon meant; and from that Time began to entertain a mortal Jealouſy and Hatred againſt him: And, without thinking that Men in vain oppoſe the Will of God, he thought of nothing more from this Moment, but how to deſtroy *David*, and ſecure the Crown to his own Poſterity.

As he was mediating how to put this fatal Reſolution in Practice, the evil

Spirit accuſtomed to torment him, returned more violent than hitherto it had done, which occaſioned his Deſire that *David* would play to him as uſual: But *Saul* was not now to be compoſed as formerly, but raging, and bent on his premeditated Purpoſe. He darted the Spear which he then had in his Hand at *David*, with Deſign to have ſlain him; but God, who was watchful over his Servant, turned aſide the Inſtrument of Death, and *David* eſcaped.

SAUL, on this Occaſion, poſſeſſed with the evil Spirit, had followed his Jealouſy and Hatred. But when he had overcome his Paſſion, and plainly perceived that the Virtue of *David*, and the great Service he had newly done the State, had acquired him the Love and Eſteem as well of the whole Court as of the People, he durſt not openly any more purſue his Deſtruction, for fear it ſhould occaſion a general Revolt; but choſe rather to expoſe

poſe him to the greateſt Perils and Dangers, hoping that in the End he might fall thereby. He therefore gave him the Command of a Thouſand Men, which obliged him to conſtant Skirmiſhes with the *Philiſtines*, with whom he was in continual War; and promiſed him his eldeſt Daughter *Merab* in Marriage: But, without any Regard to his Promiſe, he gave her ſome Time after to *Adriel*, the *Molathite*. A Treatment ſo unjuſt and unworthy a King, gave Occaſion for great Murmurings againſt him; and *Jonathan*, ever faithful to *David*, complained of it as an Injury done to himſelf, which, together with the People's Diſatisfaction, made *Saul* declare that he had all along deſigned *David* for his Son-in-Law, but that he thought his ſecond Daughter *Michal* would be more agreeable and acceptable to him; in which he perfectly followed the Inclinations of the Princeſs, whoſe Heart had burned with a ſecret Flame for the dear Friend of her Brother *Jonathan*, who

knowing his Siſter's Affection for *David*, redoubled his to his Siſter, and from that Time ſtrove as much as poſſible that nothing ſhould croſs their being happily married together. This was a new Inſtance of his Love to *David*, who found himſelf under indiſpenſable Obligations to ſo dear a Brother. This appeared to the People, who were extremely deſirous that *David* ſhould be allied to the Crown, his Merit and Services having intituled him to it. This Promiſe was in a manner forced from *Saul*; he contrived, in this Reconciliation, new Ways to deſtroy *David*, and required, before the Marriage ſhould be ſolemnized, a Dowry of 100 Foreskins of the *Philiſtines*, hoping that *David* would periſh in the Undertaking, and he thereby ſatisfy his Revenge, and get looſe from his Promiſe at once: But alas! inſtead of ſucceeding in his Deſigns, he ſtill gave *David* new Occaſions of diſtinguiſhing himſelf; for he, far from Fear, immediately accepted the Propoſition,

ſition, went out with the Body of Men under his Command, and having defeated a Party of the *Philiſtines*, inſtead of One, he brought two Hundred of their Foreskins to the King, as an undeniable Mark of his having done what was injoined him; ſo that *Saul* could no longer find any Pretext for delaying his Promiſe. The Marriage was then performed with great Pomp and Solemnity, to the univerſal Satisfaction of all the Court; no one in the leaſt repining that a ſimple Shepherd had eſpouſed the Daughter of his Sovereign: Such irreſiſtible Charms has true Virtue and Merit! As this great Alliance added new Luſtre to the Credit of *David*, ſo it encreaſed *Saul*'s Fears. This haughty and ſuſpicious Prince, ſtill fanſying to himſelf that he was to be dethroned, judging of others by himſelf, he could not comprehend how a Man ſo much beloved by all the Court as *David* was, adored by the Soldiers, that had it in his Power to do almoſt whatever

he pleaſed, yet delighted more to obey than to command. *Saul*, apprehenſive that this was but a feigned Humility, reſolved now to make the laſt Effort to take him off. He endeavoured to engage his Son *Jonathan* in the Deſign, by inſinuating to him that *David* aſpired to the Crown and Kingdom; and that he had nothing more in view, and at Heart, than how to attain both: But this Prince, who could not be prevailed upon, by all that his Father could ſay, to harbour ſuch a Thought of his dear *David*, and knowing that he was innocent, and no way guilty of what *Saul* would inſinuate to him, but that it proceeded wholly from the Ill-will his Father bore him, repreſented that this very Man, he ſought to make away, had expoſed his Life for him, had ſlain the *Philiſtines*, ſaved, for all he knew, even that Crown and Kingdom he thought he was about to procure for himſelf, and in fine, that he had revenged the Ignominy of *Iſrael*.

THESE

THESE Reaſons, in which there was ſo much Truth, and being ſo ſtrongly urged by a Son whom *Saul* very tenderly loved, had the Effect *Jonathan* wiſhed for; made *Saul* ſenſible how much he had erred in ſeeking the Life of his Preſervers: And *David* ſoon after approaching the King, *Saul* embraced him, at the Inſtance of his Son, and ſwore that for the future he would hold him dear in his Affection, and never more ſeek his Hurt. This new Reconciliation was very grateful to all, every one believing that *Saul* was ſincere, and that he had no further Intention to deſtroy *David*, but that he was reſolved to live well with him; that he had not only forgiven him all ſuppoſed Injuries, but reſtored him to his Grace and Favour.

AT this Time the *Philiſtines* having taken the Field, made ſeveral Incurſions upon the *Iſraelites*. *David* marched againſt them, defeated them, and returned victorious. Thus every

Day *David* acquired new Laurels, and by his wonderful Succeſſes gained univerſal Applauſe, and rivetted himſelf in the Hearts of the People: But no ſooner had he done any Thing that was extraordinary and Praiſe-worthy, but it awakened the Rage and Jealouſy of *Saul*. The evil Spirit began again to torment this unhappy Prince; and one Day, when *David*, to calm the Trouble of his Mind, was playing on his Harp before him, he could not contain himſelf; but, as he had formerly done, darted his Spear at him, and had pierced him thro', had not *David* by ſtooping avoided the Danger, and retired to his own Houſe.

THE King tranſported with Rage at his having failed in his cruel Deſign, and ſtill looking upon *David* as the worſt of his Enemies, reſolved no longer to delay his Deſtruction. He ordered his Guards that Night to go and ſurround his Houſe, ſo as that he might not eſcape, and to bring him the next Morning to Court,

Court, deſigning he ſhould ſuffer Death by a public Sentence. But the Princeſs his Wife having been informed of her Father's barbarous Intentions, acquainted her Husband therewith, adviſing him to ſave himſelf that Night; for that otherwiſe ſhe was of Opinion, if he fell into *Saul*'s Hands, he would certainly put him to Death, as he had threatned. *David*, ſeeing there was no Time to loſe, after having tenderly acknowledged the Goodneſs of his Wife, and taken his leave of her, he by her Aſſiſtance deſcended down from a Window, in order to retire to a Place of Security.

HE was no ſooner departed, but the Princeſs put a Statue into her Huſband's Bed, and a Cap thereon; (Love inſpiring her with that Preſence of Mind) ſo that when the Guards came to ſeize *David*, as directed by her Father, ſhe told them that he was extremely ſick, had reſted but ill all Night, was juſt fallen aſleep, ſhewed them ſoftly into the Room,

Room, (and the Statue, which they took for *David*) and hoped they would not diſturb or awake him; adding, that ſhe did not know if he would ever recover the Indiſpoſition with which he had been ſeized; amuſing them with ſuch-like Diſcourſes, on purpoſe to give him the longer Time to provide for his Safety. The Readineſs the Princeſs ſhewed to introduce them into the Chamber, and the Melancholy which appeared on her Face, were convincing Proofs that what ſhe had told them was Truth: So that in reſpect to her, the Love they bore to *David* made them more ready to return to the King, to acquaint him of *David*'s Sickneſs: But *Saul* having pleaſed himſelf with the Thoughts of having his (ſuppoſed) Enemy in his Power, and by his Death to eaſe himſelf of the Fears and Vexations he laboured under upon his Account, was ſo exaſperated at this new Diſappointment, that he forthwith ordered others to go on this unwelcome Expedition, charging

ing them to bring *David* even in his Bed, that he might ſatisfy his Revenge, by putting an innocent Perſon to Death. Theſe alſo went, as the King commanded, and upon a nearer View than thoſe ſent before had made, they found what the others had taken for *David*, was no more than a Statue dreſs'd up by the Princeſs, and laid in his Bed. They returned, and told *Saul* what they had found, and that *David* by the Aſſiſtance of the Princeſs had made his Eſcape.

SAUL hereupon chid *Michal* ſeverely for what ſhe had done, but could not help inwardly to commend her excellent Piety; and *David*, who could not with Safety remain any longer where he was hid, nor yet depart without bidding once more adieu to his dear *Michal*, returned to her, and in very tender and paſſionate Expreſſions acknowledged the convincing Proofs ſhe had given him of her Love and Fidelity; expreſſed his Fear

Fears for her Safety, knowing to what Danger ſhe had expoſed herſelf for him; but hoped that the Affection of a Father would be able to ſecure her from the Reſentments of his Anger. After a thouſand Embraces and Farewels, *David* left his faithful *Michal* overwhelmed in Tears, and with a Heart no leſs full of Grief than hers, made all poſſible Haſte to *Samuel* at *Ramah*, and informed him of the ſevere Uſage he had met with from *Saul:* From whence he went with the Prophet to *Najot*, where he lived ſome Time.

THE King, who had his Spies abroad, was ſoon acquainted of *David*'s being with *Samuel* at *Najot*; to which Place the Guards were again ſent, and ordered to take him; where, at their Arrival, they found *Samuel* in the midſt of the Prophets, who were ſinging the Praiſes of the great Creator of Heaven and Earth. Theſe Men, who came with an Intention of being no more deceived, began immediately to propheſy

pheſy alſo, remembring not the Errand on which they came. *Saul*, adverti-ſed hereof, ordered another Troop of his Guards thither, and after them others, who all propheſied as thoſe who were ſent before. Hurried on by his unparalelled Deſire of Revenge, he went himſelf, now fully determined to ſatisfy it, without any Regard to the Sacredneſs of the Place, or to the Reſpect he ought to pay the Prophet of God: But he was no ſooner come near to *Samuel*, but he likewiſe began to propheſy, and inſtead of the Ill he intended *David*, bleſſed him, diveſted himſelf of his Clothes before *Samuel*, and lay naked on the Earth for the Space of 24 Hours.

IN the mean while *David*, ſeeing that *Saul* propheſied inſtead of himſelf, and that his Heart could not be changed towards him, returned from thence to *Ramah*, and there found Means ſome Days after to unboſom his Griefs to his dear *Jonathan*. "What have I done, my ever faithful

" faithful Friend, ſaid he? What is " my Crime, and why does *Saul* thus " purſue me to take away my Life?" The afflicted Prince, who wanted Words to excuſe his Father's implacable Perſecution, replied with Tears in his Eyes, that he ſhould never deſtroy him whilſt it could poſſibly be in his Power to prevent it; adding, that he believed his Father did nothing without his Privity and Advice, and that he had not told him any Thing of his Intentions to hurt him. " Ah! my dear *Jonathan*, repli- " ed he, the King knows that our Hearts " are linked together in an Affection ne- " ver to be diſſolved, and therefore it is " not to be wondered he has kept his fa- " tal Reſolutions from you. One Way " there is to diſcover the true Intentions " of his Heart: To-morrow is the firſt " Day of the Month, when public " Feaſting ſhall be made for three " Days. It has been uſual for me when " I have been in waiting in theſe " great Solemnities, to ſit at Table " with the King: I will abſent myſelf during

" during theſe three Days, and ſtay " ſomewhere in the Fields where you " may find me out: If he asketh for " me, let me intreat you to ſay I am " gone to ſacrifice at *Bethlehem*, and " celebrate the New Moon there with " my own Tribe, and that I had your " Permiſſion to go. You will ſoon " perceive how he will take my Ab- " ſence, and from thence you will be " able to judge what is to become of " me: If you believe me culpable of any " Crime, behold this Breaſt, never yet " tainted with Infidelity; plunge " your Sword therein, and eaſe me of " that Life, which becomes burthen- " ſome to me: But on the other hand, " if you think me innocent, I beſeech " you do not oblige me to appear " before him. " *Jonathan*, unable to hide his Concern, for the Trouble and Affliction of his Friend, could not forbear ſilently to condemn the Cruelty of his Father's Proceedings. " Oh! " *David*, ſaid he, and ſighed, can you

" be ſo unkind as to imagine I think
" you criminal towards the King or
" me? No, far be it from my
" Thoughts; and far be it from yours,
" that I would ever deny your being
" abſent on the Day of the public Re-
" joicings, ſince you deſire it; and up-
" on which perhaps the Safety of that
" Life depends, equally dear to
" me as my own. " Here burſting out into Tears, he added with interrupted Sighs, and Eyes lift up to Heaven, "O Eternal God, who know-
" eſt the Heart of Man, hear me I
" beſeech thee: If I do not ac-
" quaint *David* with what *Saul* ſhall
" ſay, puniſh me as unfaithful, and as
" one undeſerving the Friendſhip of
" my Brother *David*: But then, O dear
" eſt Brother, if I let you know the
" Truth; if I expoſe myſelf for Love
" of you to the Fury of my Fa-
" ther, then promiſe me at leaſt
" to think of me in your Proſperity;
" and if Death ſhall deprive me of
" the Joy I receive in your Affection,
have

" have a Regard to my Children, " and continue your Kindneſs to me, " in loving thoſe who ſhall remain " of me after I am no more. I ſay " again, O *David*, love *Jonathan*'s " Children as he then would do " thine." Then embracing each other, they parted; *Jonathan*, after having agreed on the Place where *David* was to lie, and of the Signs that were to be given, and how the King ſtood affected.

THE firſt Day of the Month being come on the Morrow, the King, after having purified himſelf according to Cuſtom, ſat down at Table to Supper, *Jonathan* at his Right-Hand, and *Abner*, General of the Army, at his Left: *David*'s Place, which was next to *Abner*'s, being empty; of which *Saul* did not then take notice: But miſſing him the Day following, and wondering why he came not, ſince he had newly declared that he had forgiven all, and would for the

Time to come treat *David* as his Son, he enquired of *Jonathan* where he was, who anſwered, "My Lord, I have given "him leave to go to *Bethlehem*, to aſſiſt "in the Celebration of this Feſtival "with his own Tribe. And if my "Lord the King will give me leave "to go to him there, it will be a "great Joy to me; for I love *David* "as my own Soul." "Go, thou Son "of a perverſe Woman; do I not "know that thou will betray me to "my greateſt Enemy? For ſo long as "he ſhall live, neither thou nor I ſhall "enjoy the Kingdom in Peace: Send "therefore, that he may be brought "unto me; for he ſhall ſurely die." To which *Jonathan* replied, with great Reſpect, "Alas! muſt *David* die; what hath "he done? what Crime has he com-"mitted? Is it becauſe I love him? or "from whence proceeds the Anger "of my Lord the King?" *Saul* being no longer able to contain his Rage, took a Spear that was near him, and flung it at *Jonathan*, with intent to kill him,

him, who, as dutiful to his Father as faithful to his dear Friend, roſe from Table, and retired without replying. He paſſed the Night with the greateſt Inquietude imaginable, and early in the Morning he went into the Field, near to the Cave where *David* was hid, and made the Signal agreed on between them; to the End he might know how *Saul*'s Heart ſtood affected to him, and retire from thence to a Place of Safety.

WHEN *David* found that he was to part from *Jonathan*, and perhaps for ever, the Fear of being diſcovered could not prevent his coming forth, to take his laſt Farewel of ſo juſt and faithful a Friend. He ran to him with open Arms. They embraced each other, and poured out a Flood of Tears, bewailing the Severity of their Fate, which ſo cruelly went about to ſeparate them: But *David* was inconſolable, and his Grief ſo violent, that he could hardly utter a Word for his Sighs.

Having condoled thus together, and ſworn anew to the League between them, " Go, my deareſt Friend, ſaid " *Jonathan*, embracing him, go in " Peace, and let the Lord puniſh " him who of us both ſhall ceaſe to " be juſt to his Vow."

DAVID being ſufficiently ſatisfied, that he could not be ſafe whilſt he remained in that Kingdom, reſolved to retire to the *Philiſtines:* But before he left his native Country, went to ſupplicate God before the Ark at *Nob*, where the Tabernacle had been during ſeveral Years. *Abimelech*, the High-Prieſt, ſurpriſed to ſee *David*, asked him the Reaſon of his being there alone; who anſwered, that he was ſent by the King upon a ſecret Expedition, and ſhould be glad if he would furniſh him with Neceſſaries for the Proſecution of his Journey, and at preſent give him ſomething to eat. It would be a double Obligation

if

if he would likewiſe furniſh him with ſome Arms.

ABIMELECH, having no other Bread than what was hallowed, except Shew-Bread, gave him five hallowed Loaves, which ought not to have been eaten but by the Prieſts themſelves, being ſenſible that every Thing ought to give way to Charity. Then he gave him the Sword of *Goliah*, which *David* himſelf had dedicated to the Lord, who ſaid, *There is no Sword like this, therefore will I receive it from thee.* After *Abimelech* had bleſſed him, he took his Leave, and departed immediately from thence, fearing that *Saul* might ſend in Purſuit of him. He went to *Gath*, a Town belonging to the *Philiſtines*, where he was no ſooner entered, but known by all. " Is not " this *David*, ſaid the People, who " has done us ſo much Harm, and " in Honour of whom the Maidens " of *Iſrael* ſung, Saul *hath ſlain his* " *Thouſands*, *and* David *his ten*

" *Thou-*

" *Thouſands?*" This Diſcourſe made *David* believe that they would revenge upon him the Death of *Goliah*. Not knowing well what to do in this Danger, which threatened him of a ſudden, he feigned himſelf mad, (hoping thereby to get out of their Hands, which accordingly happened) changed his Countenance, beat his Head againſt the Walls, ſcribbled on the Doors of the Gate, and let the Spittle drivel down his Beard. Nevertheleſs, the Officers of *Achiſh*, King of *Gath*, took him, and carried him to the Palace: And when *Achiſh* ſaw him, he commanded that they ſhould treat him as one who had loſt his Senſes, and turn him out of the City.

DAVID, by this Artifice, eſcaped the Danger which threatened him; and from thence went to the Cave *Adullam*, in the Tribe of *Judah*, and all his Brother's Family and Friends came to him there, to the Number of 400, devoted intirely to his Service, and reſolved

ſolved to defend him, as well as themſelves, if they ſhould be attacked. From hence he marched with his little Troop to *Miſpeh* of *Moab*, and he prayed the King of *Moab*, by Reaſon of the Age of his Father and Mother, that he would give them a Retreat with him, till he ſhould know what God had intended for him; which Requeſt the King granted, and they ſtaid with him.

THEN he went acording to the Advice of the Prophet *Gad*, and encamped in the Foreſt of *Hareth*, in the Land of *Judah*; where he compoſed and ſung to his Harp thoſe admirable Pſalms, wherein he deſcribes the great Dangers he had run through, and his happy Deliverance from them. In one he comforts his Friends; and foretold in the other what ſhould befal his Enemies, relying wholly on the Protection and Mercy of the divine Providence. His Diction in all his Compoſures was noble, and his Fi-

gures ſurpriſingly expreſſive: He was an admirable Poet; was perfect Maſter of Muſic; was animated with a holy Spirit, and his Heart glowed with a fervent Love to God. Driven from his Country, abandoned by all, he ſtood in Need of Conſolation: But God was as yet deſirous to prove *David*.

ABIATHAR, Son of the High-Prieſt *Abimelech*, came to *David* in the Foreſt. "Ah my Lord! ſaid he with a Voice mingled with Sighs, my Father is dead, and all the Prieſts of the living God are dead with him. *Saul* hath cauſed them all to be maſſacreed by the Hand of *Doeg*, becauſe they received thee at *Nob*, and gave thee Bread, and the Sword of *Goliah*." "Alas, ſaid *David*, I am the unhappy Cauſe of the Death of thy Father and all his Houſe; and I was fearful that the perfidious *Doeg*, who was by Accident in the Temple when I was talking to thy Father, would acquaint *Saul* therewith." "Your Suſpicions were

were too true, my Lord, for he acquainted *Saul* with all that paſt; whereupon the King ſent for my Father and all his Family, and commanded the Guards to fall on them before his Face: But they abhorring ſo vile a Deed, as the ſlaying the Innocent, refuſed to obey him; and the wicked *Doeg*, being come to *Nob* with a Crew as wicked as himſelf, was the only Perſon that could be found to do ſo black a Deed: After which he ſlew all the Inhabitants of *Nob*, Men, Women, and Children, not ſparing the ſucking Children at their Mothers' Breaſts: The very Oxen, Aſſes, and Sheep were put to the Sword. So that I am the only Perſon left of the Prieſthood." "Abide with me, ſaid *David*, and fear not; for whoever ſhall ſeek thy Life, ſeeketh mine; with me thou ſhalt be in Safety, for we will live together, or periſh together."

SOME-

SOMETIME after, *David* being informed, that a great Party of *Philiſtines* were approaching *Keilah*, plundering the neighbouring Villages, putting all to Fire and Sword; and that they would take the Town, if not ſuccoured in Time: And God inſpiring *David* to march out againſt them, and to ſave *Keilah:* But it being remonſtrated to *David* that *Saul* was in Purſuit of him; that he had no ſafe Retreat but among the *Philiſtines*; and that it was not prudent to draw Enemies upon himſelf *de gayeté de cœur*, he hearkened to their Advice; and far from pretending that his Authority alone ought to impoſe Silence on them, he conſulted *Samuel*, and would not march againſt the *Philiſtines*, before the Prophet had aſſured him that it was the Will of God ſo to do. He went then to *Keilah*, with the 600 Men, who were reſolved to follow his Fortune; for a little before 200 from the Tribe of *Gad* were come to him. He found the *Philiſtines* ſcattered

ſcattered and without Order, pillaging the Villages; fell on them, and totally routed them, retaking all that they had plundered. The Noiſe of ſo great an Action ſoon reached the Ears of *Saul*, and awakened afreſh his Hatred and Jealouſy; and he was heartily troubled that *David* ſhould ſerve him whether he would or not, and render ſo good Service to the State; and inſtead of Recompences, he gave ſecret Orders for the immediate inveſting *Keilah*, hoping to take *David* more eaſily in a Town than in the Middle of Foreſts, or in the Mountains.

DAVID being adviſed thereof, enquired of the Lord in Preſence of the High-Prieſt *Abiathar*; and the Lord ſaid to *David*, that if he continued in *Keilah*, the Inhabitants would deliver him up to *Saul*. He then withdrew himſelf and Men from the Town, and retired into the Deſart of *Ziph*, upon a ſteep Mountain.

THERE

THERE he paſt but a melancholy Life, being at a Loſs how to ſubſiſt his Men; having no ſolid Conſolation, but when he prayed to the Lord, reſigning himſelf wholly to his Will. But one Day that the Continuation of his Misfortunes had caſt him down, *Jonathan* came to him, who had privately left the Court to ſee him for a Moment. "Fear nothing, ſaid *Jonathan*, for although *Saul* does all he can to deſtroy you, yet he will never be able to get you into his Power; you ſhall reign over *Iſrael*, and my Father well knows it himſelf." Afterwards they embraced each other, and related all that had befallen them ſince their laſt Parting, and ſwore anew before the Lord, that their Friendſhip ſhould be eternal, and that nothing ſhould ever be capable to diſunite their Hearts, not even the Intereſt of a Kingdom ſhould alter an Affection founded by Inclination and Eſteem.

THE

THE Sight of *Jonathan* revived the ſinking Spirits of his Friend. "Nothing is more capable to aſtoniſh me, ſaid *David*, turning to his Companions in his Exile; and although I ſee myſelf removed from the Commerce of Men, in a frightful Solitude, amidſt Rocks, Foreſts, and Precipices; although I ſee Death at almoſt every Step I take ready to devour me, yet am I tranquil, ſince I believe God is with me. For, O God, thou haſt comforted me in my Affliction; it is thou who haſt inſpired my beloved and faithful *Jonathan* to viſit me in the Wilderneſs; and it is thou who ſpeakeſt to me by him, when he aſſures me that his Father can do me no Harm, and that one Day I ſhall reign peaceable over *Iſrael*." Then *Jonathan* returned to his own Houſe.

IN the mean time the *Ziphites* came to *Saul* at *Gibeah*, and told him that *David* was in the Wood of *Ziph*, and that if he would ſend out his Troops

Troops they would ſhew them where *David* was; and that altho' he was always on his Guard, yet it was not impoſſible to ſurpriſe him. *Saul*, who preferred the Taking of *David* before any other Thing in the World, thanked the *Ziphites* for their Advice and proffered Aſſiſtance, and went forthwith along with them in queſt of *David*, with all the Troops he could get together. But *David* having received Advice hereof, retired to the Rock in the Wilderneſs of *Maon*. *Saul* purſued him thither, and ſurrounded the Rock with his Army, reſolving to take it by Force or Famine. Then *David* gave himſelf for loſt; he ſaw himſelf environed on all Sides by a great Army, without Hopes of eſcaping, no Paſs being left unguarded. And although he had great Confidence in the Protection of God, nevertheleſs he did not believe he merited that God ſhould do a Miracle for the Love of him. He was in theſe Afflictions when he beheld his Enemy's Army

Army decamp; and he ſoon knew that *Saul* was obliged to march againſt the *Philiſtines*, who were entered his Kingdom, making great Ravages. He then deſcended from the Rock, and went into the Wilderneſs of *Engeddi*, which he believed to be a Place of greater Surety: But *Saul*, after he had beat back the *Philiſtines*, ſent thence the greateſt Part of his Army, keeping only 3000 choſen Men to purſue *David* upon the Rocks in the Wilderneſs. And having ſearched the greateſt Part of the Deſart, and having Occaſion to eaſe himſelf, he went alone into an obſcure Cave, leaving his Guards without. *David*, by Accident, had hid himſelf with ſome of his Companions, who counſelled him to lay hold on that Opportunity to diſpatch his Enemy, ſince God had now put it into his Power. "God forbid, ſaid *David*, that I ſhould lift up my Hand againſt my Maſter, who is the Lord's Anointed!" But he drew near to him, and cut off a Piece of his

his Garment. And when *Saul* was gone forth of the Cave, *David* got on the Rock, and cried out with a loud Voice, *My Lord the King!* And *Saul* turned himſelf and looked back on *David*, who ſaid to him; "Behold this Day thy Eyes have ſeen that God had delivered you into my Hands. See here a Piece of your Robe, which I cut off whilſt you was in the Cave, and I could then have eaſily taken away your Life. Judge therefore of my Sentiments towards you, and believe no longer thoſe wicked Flatterers who would make you believe it of me, and perſuade you thus to perſecute me. No, my Lord, although you ſhall continue to hunt me to Death, yet will I never lift up my Hand againſt you, but leave all to God, in whom alone is my Conſolation." After *David* had ſpoken in this Manner, *Saul* ſaid to him, "Is not this your Voice that I hear, O my Son *David*;" and at the ſame Time fetching a great Sigh, a Prelude to his

his Tears, he went on: "You are more juſt than I." He added, "Thou haſt done every Thing that is good for me, and I every Thing that is evil towards thee, and haſt now ſpared my Life when it was in thy Power to have taken it away. The Lord ſhall recompence thee for it, and I now plainly ſee that thou ſhalt reign King over *Iſrael*, and I will no longer oppoſe it. A Humility ſo heroic renders thee moſt worthy of it: Swear to me only by the Lord, that when you ſhall aſcend my Throne, you will not ruin my Family." *David* ſwore accordingly, and *Saul* left him in Peace, and returned to *Gabath*.

IT might now reaſonably be thought, after an Action of this Nature, that the Reconciliation ought to be ſincere on both Sides. But *David*, who knew *Saul* no longer guided himſelf by the Spirit of God, would not altogether rely upon his Word, that he would not again purſue him; there-

fore he continued ſtill in Places of Security, and on his Guard, ready to defend himſelf in Caſe of any further Attempt that might be yet made againſt him. "O Lord God, ſaid he, in thee do I place all my Hope and Confidence. If I am culpable of the Crimes which *Saul* accuſes me with; if I have conſpired againſt his Life, or againſt the State; if I have offended him without Reaſon, who has honoured me with his Alliance; if I have rendered Evil for Evil; and likewiſe if I have not preſerved the Life of my greateſt Perſecutor, at a Time when he was moſt inveterate, and ſought to take mine away: Then, O Lord, if it be thy Will, let me fall a Sacrifice to the Rage and Malice of my Enemies; let them deſtroy me, and my Memory be an Abomination, and buried forever in Oblivion. But if I am innocent, declare, O God of Juſtice, for me; and alſo that thou haſt judged me worthy of the Crown: Finiſh thy Work, O Lord: Behold the People

ple here aſſembled, thoſe People that perſecute me, and who believe that thou wilt abandon me, becauſe they ſee Vice adored, and Virtue ſcorned and ill-treated. Riſe, O God, riſe in thy Glory, and give Judgment in this Caſe; judge me as thou judgeſt others; I ask no Grace, and I rely upon my Innocence."

WHILE he thus paſſed his Days and Nights in talking with God, he was informed of the Death of *Samuel*, whom he lamented as a Man beloved of God, and as one to whom he had the greateſt Obligations. The People of *Iſrael* were alſo extremely afflicted at the Death of this excellent Man; remembering that this great Prophet had for the Space of twelve Years governed them with great Wiſdom; and for as much as that whilſt he had the Command over them, the *Philiſtines* were kept within Bounds; the *Ammorites* durſt not break the Peace; and that when he had reſigned to *Saul*

the Government of the State, he nevertheleſs was no leſs uſeful than before, in the Commerce he had with God, by continual Prayer for their Good.

HOWEVER great *David*'s Grief was for *Samuel*'s Death, he failed not of being careful how to ſubſiſt his Troops. He had 600 Men, who had little elſe to truſt to beſides their Swords; the little he had from his Father's Houſe and his Friends being conſumed long ſince. In this Trouble he received Advice that *Nabal*, a *Ziphenian*, had ſet a Day to ſhear his Sheep; and as among the *Hebrews* the Day they ſheared their Sheep was a Day of great Joy and Feaſting; as *Nabal* was extreme rich, having 1000 Goats and 3000 Sheep, and that *David*'s Men had never offered any ill to him, *David* believed he might here find wherewith to ſubſiſt his Men: He ſent to deſire of him ſome Refreſhments, not doubting but to be able one Day to acknowledge his Kindneſs.

But

But *Nabal*, covetous and brutal, ſent back the Men to *David* with this grating Expreſſion: "That what he had was not for ſuch Wretches as they, who were forced to fly their Country."

So ſoon as *David* had received a Meſſage ſo rude and injurious, he ſaid to thoſe about him, "Let each Man gird on his Sword;" and took with him 400 Men, reſolving to go and exterminate *Nabal* and his whole Family. He marched forward tranſported with Anger, and proteſted by the living God, that on the Morrow nothing that belonged to *Nabal* ſhould be left alive. As he was on his March to put theſe Reſolutions in Practice, he met *Abigail* the Wife of *Nabal*, at the Foot of a Mountain, who proſtrated herſelf at his Feet, bowing herſelf, and ſaid to him, "Hear me my Lord! Mercy is the Virtue of a King; and ſince you are deſtined to mount the Throne of *Iſrael*, pardon an inſenſible Man and his unhappy Wife, the Injury he has done, and dip not thoſe

Hands which are deſtined to wear the Sceptre of *Iſrael*, in the Blood of ſo many innocent Perſons."

THESE Words were expreſſed in ſo engaging a Manner, that *David* could not refuſe *Abigail*. "Go then, ſaid he, return in Peace to thy Houſe; bleſſed be the God of *Iſrael* who ſent thee to me, and may his Bleſſing be on thy Head, who haſt prevented my ſhedding of Blood, and haſt not ſuffered me to perpetrate the Vengeance I had propoſed." After which he received the Preſent which ſhe brought, and then retired to the Wilderneſs.

UNDERSTANDING that after *Abigail*'s Arrival at her Husband's Houſe, ſhe had found her Huſband heated with Wine at a Feaſt that he had made for the Entertainment of his Friends; that ſhe had forbore ſpeaking to him of what had happened till the Fumes of the Wine were paſſed over,

over, and his Reaſon returned; and that the Recital of the Danger he had run, without knowing thereof, had troubled him in ſuch a Manner that he fell ſick thereon, and died in a few Days thereof: *David* hereupon ſent ſome young Men to *Abigail*, to inform her, that he was ready to take her to Wife; which ſhe with Joy accepted. He alſo married *Achinoam* of *Jezreel*.

IN the mean Time thoſe of *Ziph*, who hated *David* becauſe he had offended them, and for this Reaſon hoped to oblige *Saul*, went therefore to him, to acquaint him that *David* was in the Hill of *Hachilah*, over-againſt the Wilderneſs. This Prince, whom nothing could mollify, forgetting the Oath he had ſworn to *David*, took 300 Men, went in Purſuit of him, and came and encamped at the Entrance into the Wilderneſs.

AND when *David* by his Spies was aſſured that *Saul* was again come out againſt him, he aroſe and took *Abiſhai*, the Son of *Zeruiah*, Brother to *Joab*, and came down to the Camp of *Saul* to find out the Strength of his Enemies; and finding that thoſe who were on the Guard were aſleep, he would not let ſlip that Opportunity, in the Obſcurity and Silence of the Night, but advanced to the Tent of *Saul*; whom he found ſleeping, with *Abner* the Captain of his Hoſt, and all the Guards round him. *Abiſhai* would have killed *Saul*, but *David* hindered him: "Let us reſpect the Lord's Anointed, ſaid he, and not deſtroy his Image in the King." He then took his Spear, and the Cup of Water which ſtood at his Head; and then retired the ſame Way he came; and having repaſſed the River, which was between the Camp and the Mountain, "*Abner*, O *Abner*, ſaid *David* with a loud Voice, is it thus that thou takeſt care of thy Sovereign?

vereign ? Behold his Spear and Cup, and know that the Life of the King was in my Power." *Saul*, awaking at the Noiſe *David* made in ſpeaking, knew his Voice; and this laſt Exceſs of Goodneſs diſarmed *Saul* of his Fury. He acknowledged the Kindneſs that *David* had ſhewn him, and that he was indeed unworthy of it. In taking his Leave, he expreſſed himſelf with great Tenderneſs, and deſired that *David* would forgive him. From this Moment he reſolved never to perſecute him, perceiving plainly that *David* was under the Protection of God; and that he himſelf, inſtead of gratifying the great Deſire he had to take *David*, expoſed himſelf to great Perils and Dangers, which he could never have eſcaped but by the Favour of *David*.

DAVID would not any longer truſt to *Saul*'s Promiſes, he having ſo often broken them ; and beſides, as he was not able any longer to ſubſiſt his Men in the

the Wilderneſs, he reſolved to go with thoſe that would follow him to the *Philiſtines*. He entered into a Treaty with *Achiſh* King of *Gath*, who was glad to have ſo valiant a Man as *David* for his Friend, and readily granted him the Protection and Retreat he now deſired, and which he refuſed to him when he thought him mad. He gave the little Town of *Ziglag* for him and his Wives, and the Men he brought with him, to live in. Here *David* continued four or five Months, warring againſt the *Amalekites*, making *Achiſh* believe that it was againſt the *Iſraelites* that he fought, to the End the King might think *David* their mortal Enemy.

AND at this Time the Princes of the *Philiſtines* gathered themſelves together at *Aphec*, and entered with a great Army upon the Land of *Iſrael*. Their Troops were divided into Hundreds and Thouſands, and *Achiſh* arrived laſt at the Rendezvous, with *David*

David, followed by 600 Men. But when the Princes of *Accaro*, *Azot*, *Aſcalon*, and *Gaza*, perceived the *Hebrews* mingled in the Ranks, they were aſtoniſhed. "Do you not know, ſaid the King of *Gath* to them, this famous *David* the Conqueror of *Goliah?* It is now ſome Time ſince he hath been in my Service; he hath done much Miſchief to the People of his own Country, and will do much more." "No, no, replied the Princes in Anger, let him return from whence he came. And further we deſire that he may promiſe us, that he will not in the Middle of the Battle turn againſt us, in hopes of making his Peace with his own People." So *David* departed from the *Philiſtines*, returning by the Way of *Ziglag* with 600 Men, and was joined by many People of the Tribe of *Manaſſes*. But he was extremely ſurpriſed at his Return to *Ziglag*, to find the Town in Aſhes, and his Wife and Children carried away Captives. And the

People

People, all in Tears, acquainted him, that the *Amalekites* taking the Advantage of his Abſence, had ſurpriſed them, and carried away all they could take along with them. *David*, after having prayed that God would aſſiſt him, immediately, with great Expedition, marched after the *Amalekites* at the Head of his Men; paſſed the River *Bezor*, where he left 200 Men, who were not able to follow him. *David* ſoon after came up with the *Amalekites*, who were ſcattered up and down, eating and drinking, and dividing the Spoils they had taken. He fell upon them, ſlew vaſt Numbers, and retook his Wives and all the Spoils, and reſtored to thoſe of *Ziglag* what had been taken from them; dividing one Part amongſt his own Men, and ſending the reſt to his Friends at *Hebron*, to *Rachal*, and to other Places in the Land of *Judah*.

WHEN he was come back to *Ziglag*, he received Advice that *Saul*, upon

upon Notice that the *Philiſtines* were coming againſt him, had aſſembled all the Tribes of *Iſrael*, and that he was encamped over-againſt the *Philiſtines* at *Jezreel*; that he was troubled at the mighty Army of the *Philiſtines*, and therefore enquired of God what he was to do in this Danger which threatened him; but that God had no Regard to him, anſwering neither by Dreams, the Prieſts, or the Mouths of the Prophets; that he had applied himſelf to a Witch at *Endor*, to invoke the Soul of *Samuel*; that this Shadow had told him he ſhould die, and receive the Puniſhment of his Faults; that the *Philiſtines* had given Battle to *Saul*, near *Gilboa*; that his Army was routed, and that he had fallen on his own Sword; and that his three Sons were ſlain.

DAVID had no certain Account of the Truth of this, till two Days after the Battle, when an *Amalekite*, who had ſaved himſelf by Flight, came

to

to him, and told him, that *Saul* finding the Battle loſt, and fearing to fall into the Hands of the Uncircumciſed, had fallen on his own Sword, but not dying immediately, he had killed him outright; that *Jonathan* was killed in the Battle; and, for a Proof that all he had ſaid was true, he preſented to *David* the Crown of *Saul*, and the Bracelet he wore on his Arm.

THEN *David*, not doubting of the Truth, rent his Clothes, and he and all his Men mourned for *Saul* and *Jonathan*, and for the People of *Iſrael* until Evening. He ordered that the *Amalekite*, who had dared to lift up his Hand againſt the Lord's Anointed ſhould be put to death; teſtifying hereby, that Kings are ſacred, and not to be touched. "Alas, ſaid *David*, *Saul* is no more; *Saul* ſo brave, ſo magnificent, ſo fortunate in all his Enterpriſes, ſo worthy to command the People, who would not forſake them in the Combate, although he knew he

he ſhould be there ſlain! *Jonathan*, my dear and faithful *Jonathan*, is alſo dead, the moſt valiant of Warriors! He who, with his Armour-bearer, durſt attack the whole Army of the *Philiſtines!* He who loved me as himſelf, who hath ſo often ſaved my Life, is dead, and I ſhall never ſee him more!"

AFTER *David* had revenged the Death of *Saul*, and lamented with Tears that of his Brother *Jonathan*, he enquired of God if he ſhould go to any of the Cities of *Judah*, and the Lord told him he might go to *Hebron*. He took his two Wives, and thoſe who had followed him, to *Hebron*, where they eſtabliſhed themſelves with their Families. As ſoon as he was arrived, all the Tribe of *Judah*, the Principal of whom he had gained by Preſents he had made them, acknowledged him their King, and anointed him accordingly. But *Abner*, who had the Command of the broken

broken Remains of the Army of the *Iſraelites*, and ſaved *Iſhboſheth*, *Saul*'s eldeſt Son, marched with him over *Jordan* to *Mahanaim*, and made him King over *Iſrael*. The two Princes were not long before they made War. *Iſhboſheth* being a weak Prince, and of little Experience, although 40 Years of Age, truſted all to the Government of *Abner*, and made him General of his Army. *David* had placed alſo a great Confidence in his Nephew *Joab*, Son to *Zaruiah* his Siſter, and Brother to *Abiſhai*. Theſe two Generals, both brave and both faithful, marched with their beſt Troops againſt each other.

THE two Armies were in Sight of each other. *Abner*, who depended much on the Valour of his Men, propoſed that they ſhould fight with thoſe of *Joab* twelve againſt twelve; which *Joab* readily accepting, they fought between the two Camps, with ſo much Fury, that they were all ſlain on

on the Spot; which drew the two Armies to a general Battle, wherein that of *David* was victorious. *Abner*, not being able to prevent the Diſorder and Confuſion of his Men, fled; but *Azael*, *Joab*'s Brother, famed for his Swiftneſs of Feet, purſued after *Abner*, who cried often to him to deſiſt the Purſuit, otherwiſe he would turn back and kill him. But *Azael*, regardleſs of what *Abner* ſaid, preſſed on till he came ſo near, that *Abner* ſtruck him dead on the Place with his Lance. *Joab* and *Abner* were no leſs eager in purſuing, juſt till Night; when *Abner* having rallied ſome Soldiers of the Tribe of *Benjamin*, poſted himſelf on a Hill at *Ammah*, by the Wilderneſs of *Gibeon*, and called out to *Joab*: "Know you not that it may prove dangerous to reduce an Enemy to Deſpair, and are you not weary of ſpilling the Blood of your Brethren." "I ſwear to you, ſaid *Joab*, that if you had ſooner ſpoken I had ſooner retired." *Joab* then

ſounded a Retreat, and encamped on the Place of Battle. *Abner* marched all Night, paſſed *Jordan*, and came to *Mahanim*.

THE War continued ſeveral Years between *David* and *Iſhboſheth*, the former having always the Advantage, growing thereby ſtronger and ſtronger. He had during this War ſeveral Children, and among the reſt *Amnon* of his Wife *Achinoam* of *Jezreel*; *Abſalom* of his Wife *Maacha*, Daughter of the King of *Geſur*; and *Adonigal* of his Wife *Haggit*.

IN the mean Time *Iſhboſheth*, who had never been King of *Iſrael* but for *Abner*, was ſo imprudent as to reproach him with having lain with a Concubine of his Father *Saul*. "Have not I, ſaid *Abner*, made thee King over *Iſrael*, and canſt thou be concerned at my Conduct in relation to this Concubine? No longer will I endeavour to ſtrengthen thy Kingdom.

dom. As the Lord God hath ſworn, that *David* ſhall reign over *Iſrael*, ſo do I from this Moment reſolve to ſerve him." To which *Iſhboſheth* replied, not fearing the Intereſt and Power of *Abner*, hoping his Reſentments for what he had ſaid to him would go no farther. But herein *Iſhboſheth* was miſtaken; for *Abner* forthwith ſent to *David*, offering to ſerve him, and in Return deſired only his Friendſhip. *David* accepted thereof, upon Condition that *Michal* his Wife might be reſtored to him, whom he had gained at the Hazard of his Life, when 100 Foreskins of the *Philiſtines* were demanded of him by *Saul*.

ABNER found it no hard Matter to perſuade *Iſhboſheth* to take the Princeſs away from *Phaltiel*, the Son of *Laiſh*, to whom *Saul* had given her, after *David*'s retreating from Court, and to ſend her to her firſt Huſband; after which he ſecretly aſſembled the Elders of *Iſrael*, and propoſed to them

that they ſhould acknowledge *David*, to whom alone God had promiſed the Kingdom, and conſtant Victory over the *Philiſtines* their Enemies. When he had ſo done, he came to *David* at *Hebron*, and ſwore to be faithful to him; and then left him, with a Promiſe to have him immediately proclaimed King of *Iſrael*.

HE had not been long gone from the Preſence of *David*, on his Way to *Mahanim*, when *Joab*, with the Spoils of a Party he had been in Purſuit of, returned to *David*. His Friends told him all that had paſſed in Relation to *Abner* during his Abſence, and that *David* had ſent him away in Peace. This raiſed a Jealouſy in *Joab*, which, together with the Remembrance of his Brother *Azael*'s Death, the great Reputation *Abner* had acquired in War, and the grateful Service he was now going to perform for *David*, gave him a good deal of Anxiety; concluding that *Abner*'s

ner's Merit would eclipſe his own Glory at Court. Hurried away with theſe Thoughts, and the Violence of his natural Temper, without any Delay he ſent Meſſengers to him, to return back again to *David*; and as *Abner* was returning to *Hebron*, *Joab* met him in the Gate of the City, and drawing him aſide, as if he had ſomething to communicate to him, took that Opportunity to run him thorough with his Sword, whereof he died; thus revenging the Death of *Azael*, and getting rid of a Rival, whoſe Power he feared.

IT is almoſt impoſſible to expreſs the Concern *David* was in, when he heard of *Abner*'s Death. "I am innocent, ſaid he, before the People, in the Preſence of God, of this Man's Death. I, and my Kingdom, are innocent of the Blood of *Abner*, let *Joab* and his Houſe be anſwerable for it." And *David* ſaid to *Joab*, and to all the People, "Rend your Clothes,

and put on Sackcloth, and mourn for *Abner*'s Death." *Abner* was buried in great Pomp, and *David* himſelf attended the Funeral; ſo that the People of *Iſrael* were convinced that the King was not privy to *Abner*'s Aſſaſſination. And although *Joab* triumphed in his Crime, yet it was evident *David* would have puniſhed him, but that his Power was not yet ſufficiently eſtabliſhed, for to take off ſo conſiderable a Man as *Joab*.

ISHBOSHETH was extremely afflicted at the Death of *Abner*; for as yet he did not know that he had laid a Deſign to take off the Crown from his Head, as he had put it on; and finding himſelf on a ſudden charged with the Weight of Affairs, he was at a Loſs. And ſoon after two of his Guards, believing they ſhould make their Fortunes, aſſaſſinated him in his Bed, and carried his Head to *David*. "O Villains, ſaid the King, are you ignorant how I treated the *Amalekite*, who

who brought me the Account of the Death of *Saul*, and his Crown, after having ſlain him at his own Deſire. Are their Torments great enough for ſuch Traitors as you, who have murdered a Prince from whom you received ſo much Good, and who never did Ill to any Perſon?" Whereupon the King commanded, that their Hands ſhould be cut off, and that they ſhould be hanged; a juſt Reward of their Treachery!

As ſoon as the Death of *Iſhboſheth* was known, as well the Chief of all the Tribes, as the Officers of the Army, came to *David* at *Hebron*, and acknowledged him for their King, and took the Oath of Fidelity: Remembering that they had obeyed him in the Time of *Saul*, as their General, and as one whom they had ſeen ſo often return victorious over the *Philiſtines*, and as one moſt worthy to reign over them.

THUS all the Tribe were re-united; and the new King, after having magnificently treated the Elders and principal Officers, commanded them to return to their reſpective Places of Abode, to aſſemble each Tribe, and to bring in all ſuch as were capable to bear Arms to *Hebron*; determining at his Acceſſion to the Throne, to ſignalize himſelf by ſome great Action.

THEY failed not to be at the Rendezvous the Day appointed. The Army conſiſted of 300,000 Men, ready to undertake any Thing under ſo great a Commander, whoſe Valour, Conduct, and Prudence were ſo well known to them. Three Days were paſſed in public Rejoicings, then they marched by the Road of *Salem*

THIS Town was about ſeven or eight Leagues Northward of *Hebron*, and belonged to the *Jebuſites*, who had been Poſſeſſors of it 500 Years, from

from the Time *Joſhua* had made a Conqueſt of the Land of Promiſe. They defended themſelves againſt the whole Power of *Iſrael*. Its advantageous Situation, on Mount *Sion*, rendered it almoſt impregnable. *David*, nevertheleſs, took the Town with little Trouble; but when he made his Approaches to the Fortreſs, which being advantageouſly ſituated on the Mount of *Sion*, made it almoſt impregnable, he obſerved that the *Jebuſites*, confiding in the Situation and Strength of the Place, thought it ſufficient to ſhut the Gates only, and had placed only the Lame and the Blind to defend the Walls. He was not in the leaſt ſurprized at the Difficulties that might be met with in the Attack thereof; he promiſed great Rewards to thoſe Soldiers who ſhould diſtinguiſh themſelves; and proteſted that he amongſt his Officers who ſhould firſt mount the Breach, ſhould be General of his Army.

JOAB,

JOAB, who was already in this diſtinguiſhed Poſt, had the Glory and Pleaſure to continue it to himſelf, and was the firſt who was ſeen on the Ramparts of the Fortreſs, which was carried Sword in Hand. The King drove out the *Jebuſites*, repaired the Fortifications, and gave it his own Name. He alſo added new Fortifications to the old Town of *Salem*, and called it *Jeruſalem*, joining it to the Fort, and made it the Seat of his Empire. He had reigned ſeven Years and a half in *Hebron* over the Tribe of *Judah*.

THIS Conqueſt was a great Addition to his Glory. *Hiram*, King of *Tyre*, ſent Ambaſſadors to him to deſire his Friendſhip, and ſent him Preſents of Cedar, and Workmen skilled in Building, to build him a Houſe. But when he thought to enjoy the Pleaſures of Peace, the *Philiſtines*, irreconcileable Enemies to *Iſrael*, came with a great Army, and invaded his King-

Kingdoms, and pitched their Tents near to *Jeruſalem*, having engaged the *Syrians* and *Phœnicians*, who joined them with conſiderable Forces; ſo that *David*, who was not prepared to encounter with ſo many Enemies, was obliged to withdraw himſelf into the Fortreſs of *Zion*.

DAVID, on a very hot Day, happening to be on the Ramparts, viewing the Situation of the Enemies Camp, complained that he was a-thirſt, and ſaid, "O how good is the Water of *Bethlehem!* O that I had but ſome now to drink!" Which he had not expreſſed, but *Abino*, *Eleazer*, and *Semma*, three young Men, who afterwards were very famous for the great Actions done by them, immediately parted from before *David*, and paſſed through the Camp of the *Philiſtines*, and reſted not till they came to *Bethlehem*; drew Water from the Ciſtern, returned by the ſame Way they went thither, and came and preſented the ſame

ſame to the King, without any Oppoſition from the *Philiſtines*; who were either aſtoniſhed at their Boldneſs, or deſpiſed their Number. Nevertheleſs the King, although extreme dry, would not drink thereof, but poured out the ſame to God. "What, ſaid he, ſhall I drink this Water, that has been got with ſo much Danger by theſe young Men, who have ventured their Blood to fetch it? No, I will not taſte one Drop thereof." This Action made him ſenſible what his Soldiers were capable of doing. Then *David* enquired of the Lord, by the Hand of the High-Prieſt, what would be the Event of this War; and God ſaid, that *David* and his People ſhould be victorious. The King, thus encouraged, marched againſt this *Philiſtines*, ſurpriſed them, killed a great Number, and put the reſt to flight. Soon after the *Philiſtines* returned againſt *David* with a far more numerous Army than the former; but *David* was ſtill victorious, and defeated them as before. By which

which it was viſible to all, that God favoured *David*, and proſpered all he took in Hand.

THESE two great Overthrows, given to the powerful Enemies of *Iſrael*, made *David* more revered and beloved by the People; and the Terror of his Name was known to all the Nations round about.

AFTER theſe glorious Succeſſes, *David*, full of Duty and Gratitude to the Lord, to whom, and from whom, he owed and received ſo manifold Bleſſings, reſolved to fetch the Ark of Alliance between God and his People from *Gilboa*, and conduct the ſame to *Jeruſalem*, as a Place he judged more honourable than that where it then was. But although he was himſelf both King and Prophet, he would not undertake this Thing of his own Head, without the Advice of the chief Perſons in his Kingdom: He therefore aſſembled them together, and having

having communicated his Thoughts to them, they with one Voice and Conſent approved his noble Deſign. *David*, pleaſed that the Elders and Chiefs had ſo readily concurred with him herein, accompanied with 30,000 Men of the Land of *Judæa*, the Prieſts, and the *Levites*, went by the Way of *Gibeah*; the Ark being at that Time there, in the Houſe of *Abinadab*, and had been conſtantly kept there, ſince the Time that the *Philiſtines*, afflicted with all Manner of Diſeaſes, were obliged to return it back. And when *David* was arrived at *Gibeah*, the Ark of God was ſet on a new Cart, and brought out from *Abinadab*'s Houſe; and *Uzza* and *Ahio*, *Abinadab*'s Sons, drove the Cart; and *David*, the Prieſts, and *Levites* went before the Ark with great Joy; ſinging and playing on Harps, Timbrels, Cymbals, and Trumpets.

WHEN they were come to a Place called, *The Threſhing Floor of Nachor*, the

the Oxen which drew the Ark ſtumbled, and *Uzza*, fearful that the ſame might fall, put his Hand to the Ark at the ſame Inſtant, which he had no ſooner done but he fell down dead; God being angry that he ſhould preſume, not being of the Prieſthood, to touch the Ark.

THIS ſevere Puniſhment aſtoniſhed the King, ſo that he durſt not conduct the Ark into the City, called by his own Name, but turned aſide near to *Jeruſalem*, and placed it in the Houſe of *Obededom* the *Gittite*, who was a rich Man of the Family of the *Levites*; where it continued but three Months; for *David* finding that the Lord bleſſed *Obededom*, and all that belonged to him, by reaſon of the Ark, he would no longer delay bringing up the Ark to *Jeruſalem*.

THEN he ordained that the Children of the Prieſts and the *Levites* ſhould ſanctify themſelves, in order to their bringing

bringing the Ark to the Place he had prepared for it; which they having done, accompanied with all Sorts of Muſick, they went to *Obededom*'s, and brought the Ark from thence, carrying the ſame on their Shoulders, *David* marching before playing on the Harp; reſting from Time to Time, and ſacrificing to God, the King ſinging a Song he had made to the Glory of God, *viz.*

" O Lord, who is it that dwells in thy Tabernacle, or who is it that ſhall abide in thy Holy Hill? He who lives in Innocence, who cannot reproach himſelf with having done ill, who does every Thing which is juſt, who ſays what he thinks; he who has not deceived and done Injury to his Neighbour, or ſuffered his Friends to be wronged; he who regards not the Wicked, but honours thoſe who ſerve God; he who breaks not his Word or Promiſe for whatever worldy Advantage may happen, as *Jonathan*, who had

had rather loſe a Kingdom than forfeit his Word to a Friend; in fine, he who never lends his Money for Uſury, who aſſiſts his Friends for the Pleaſure of doing Good, and who will not let himſelf be corrupted by Preſents, to injure the Widow and fatherleſs Children. Whoſoever ſhall govern himſelf by theſe Maxims, merits an immoveable and eternal Felicity, and is only fit to dwell in the Tabernacle of God."

THUS *David* and all the People brought up the Ark with great Joy, the Sound of Trumpets, and other Inſtruments of Muſic, ſinging and praiſing God, and placed it in a magnificent Tent, which *David* had prepared for it; offering to God Sacrifices, and glorifying his holy Name. Then the King diſtributed Bread, Fleſh, and Wine among the People, bleſſed them, and returned to his Palace; where *Michal* met him, and, with a ſcornful Smile, ſaid, "Truly, the King

of *Iſrael* hath acquitted himſelf gallantly To-day; he hath expoſed himſelf to his Subjects, and ſhamefully danced before them." "Yes, ſaid *David*, I have danced before the Lord, and ſhall never be aſhamed to humble myſelf before the living God."

DAVID now ſeeing himſelf in Peace, revered and beloved of his Subjects, feared and reſpected by his Neighbours, bleſſed with a numerous and flouriſhing Family, abounding in Riches, his Health not impaired by the many Fatigues he had undergone, covered with Glory and Honour; he humbled himſelf before God, knowing that all he poſſeſſed and enjoyed was due to him alone. He ſent for the Prophet *Nathan*, a Man famous for his Piety and Holineſs, and one in Favour with God, to whom he ſaid, "O, *Nathan*, I am aſhamed thus to live in a Palace adorned with all Manner of Riches, whilſt the Ark of God remains in a Tent only. I will build a ſtately Temple,

Temple, where God ſhall be adored with all the Magnificence that Man is capable of." "Do all that is in thy Heart, replied the Prophet; it is an Undertaking worthy of my Lord the King." But the following Night God appeared in a Dream to *Nathan*, and ſaid to him, that "the Hands of *David* having been ſo often dipped in Blood, they were not pure enough to build a Temple for the Almighty; this Honour was reſerved for *Solomon* his Son, who ſhould reign after him, and be the moſt wiſe, the moſt happy, and greateſt of Kings."

WHEN *Nathan* had acquainted *David* with what the Lord had revealed to him, *David* went and proſtrated himſelf before the Ark, with the utmoſt Tranſports of Duty and Adoration. He ſaid, "O Lord God, from a poor ſimple Shepherd thou haſt vouchſafed to make me King over thy People *Iſrael*, and although from *Adam* all that come into the World

are born to die, yet, Lord, it is thy Will I ſhall revive, and that after Death I ſhall reign in my Children. What can I ſay to the Lord for all his Benefits? Thou knoweſt, Lord, the Secrets of my Heart, and how unworthy I think myſelf of thy manifold and repeated Favours to the Houſe of *David* thy Servant. Finiſh, O God, the Work thou haſt begun, and accompliſh what thou haſt ſaid concerning me. Thou art God, thou art mighty, thou art the God of Truth, and thy Mercy and Goodneſs continue forever."

A Prince ſo pious could not but proſper in all he took in Hand. God never forſook him in his Wars, but gave him conſtant Victory over his Enemies. He beat the *Philiſtines* in ſeveral Rencounters, took *Gath* from them, and made them Tributaries to him. He conquered the *Moabites*, ſlew many of them, and obliged the reſt to pay Tribute. In a pitched Battle

Battle he defeated *Hadadezer*, King of *Zobah*; beat the *Syrians*, who came from *Damaſcus* to his Aſſiſtance; ſlew 22,000 of them, and placed Garriſons through all *Syria*. Thus by his Conqueſts, and the Terror of his Name, he extended the Bounds of his Empire from *Egypt* to the *Euphrates*.

AFTER theſe glorious Succeſſes he returned triumphant to *Jeruſalem*, and before the Tabernacle returned Thanks to God, as the Author of all the Glory and good Fortune he had acquired, and conſecrated to him the Shields and Veſſels of Gold and Silver, and a great Quantity of Braſs, more eſteemed than Gold, which he had taken from his Enemies, and of which when *Solomon* built the Temple, were made Baſons, and the great Veſſel of Braſs, which he called the Sea.

SOME ſhort Time after his Return to *Jeruſalem*, *Toi* King of *Hamath* ſent

Hadoram, his Son, with all Manner of Gold, Silver, and Braſs, to congratulate *David* upon his late Victory over *Hadadezer*, and to deſire that he would enter into Alliance and Friendſhip with him. *David* likewiſe conſecrated theſe Veſſels to the Lord.

THIS Prince having now nothing to fear, put his Kingdom in Order, and eſtabliſhed Juſtice throughout the ſame. He continued *Joab* General of his Army, and he had the Charge of keeping the Kingdom in Peace, and to prevent any Revolt of the Nations newly conquered. He made *Jehoſaphat*, the Son of *Alihud*, Recorder; and *Benaiah*, the Son of *Jehoiada*, Captain of his Guards; and his own Sons he made chief Rulers over the Land. He joined *Zadok*, the Son of *Ahitub*, in the Prieſthood with *Abimelech*, the Son of *Abiathar*, who was of the Family of *Phineas*, *Aaron*'s Grandſon, whoſe Memory is bleſſed, for having revenged the Cauſe of God, in ſlaying the *Iſraelite*,

Iſraelite, who had the Inſolence before *Moſes*'s Face to abuſe the Daughter of *Madian*. He alſo made *Seraiah* Secretary.

HAVING thus ſettled his Kingdom, and rendered Thanks to God for all his Bleſſings to him, and put all Things in Order for the Good of the Publick; the Remembrance of his dear Brother *Jonathan*, and the Promiſe he had made him, came freſh into his Mind; and reſolving therefore to ſhew Kindneſs and Favour to any that there might be yet found alive of the Houſe of *Saul*, and underſtanding that there was one *Ziba*, who had been heretofore a Servant in *Saul*'s Houſe, he commanded that he ſhould be ſent for, and brought before him, which was no ſooner done, than the King asked him if there was yet remaining any that belonged to the Family of this unfortunate King, that, for the Love he bore to the Memory of *Jonathan*, he might

ſhew Grace and Favour to them. *Ziba*, believing that he need not hide any Thing from a Prince, whoſe Government was founded on Truth and Juſtice, and who abhorred doing any Thing that was cruel or ſevere, boldly told him, that there was indeed one Son of *Jonathan*'s alive, whoſe Name was *Mephiboſheth*, who was lame, occaſioned by his Nurſe's letting him fall from her Arms when he was yet a Child, when ſhe heard the fatal News of the Death of *Saul* and *Jonathan* in the Battle againſt the *Philiſtines*. Then *David* ordered that *Mephiboſheth* ſhould be ſent for; and when he came into the King's Preſence, he trembled and bowed himſelf to the Ground. "Fear nothing, my Son, ſaid *David*, for I will be a Father to you, and happy am I that I have it in my Power to ſhew Kindneſs to you, after having myſelf received ſo much from your Father *Jonathan*. I will reſtore to you all the Land of *Saul* your Grandfather, and you ſhall eat con-

continually at my Table." And *David* ſaid to *Ziba*, "Behold I have given to thy Maſter's Son all that appertained to *Saul*, and to all his Houſe; be thou therefore a faithful Steward to him, and do thou and thy Sons till the Land, and give an Account of all Things yearly to *Mephiboſheth* here at *Jeruſalem*, for he ſhall abide with me."

THUS, without conſidering that his Kingdom was not well eſtabliſhed, and that it was dangerous to revive the Memory of *Saul*, he treated *Jonathan*'s Son as if he had been his own; Love and Gratitude giving way to Politicks.

ABOUT this Time died *Nabaſh* King of the *Ammonites*. *David*, who never forgot the Injuries, nor the Good that had ever been done him, remembering the Kindneſs this Prince had ſhewn to him heretofore, when he fled from the Court of *Achiſh* King of *Gath*,

Gath, ſent Ambaſſadoas to his Son *Hanun*, who ſucceeded his Father in the Throne, to condole with him, and to aſſure him that he would continue to him the Frindſhip he had to his Father. But this young King, perſuaded by his Miniſters that *David* had ſent theſe Ambaſſadors as Spies only, in order to attack him with the more Advantage, and take his Kingdom from him; and, not conſidering that Ambaſſadors from Kings ought to be ſacred, he ordered that half their Beards ſhould be ſhaved off, their Garments cut off to the Middle, and thus to be ſent away. He judged rightly, that ſo great a King as *David*, was not a Man that would forgive ſo vile an Affront to himſelf in the Perſon of his Ambaſſadors, and therefore prepared himſelf for War, and engaged the Kings of *Meſopotamia* and *Syria* in his Quarrel, who brought him 40,000 Men.

THESE

THESE great Preparations no ways troubled *David*, the War he was entering into being juſt, and he knew that the God of Battles would give him Victory. He gave the Command of his Army to *Joab*, who went forth and encamped before *Rabbah*, the Capital of the *Ammonites*, who had ranged themſelves in Battle-array before the Walls of the Town, and their Allies were upon the Right on a Plain. *Joab* divided the Army, gave the Command of one half to his Brother *Abiſhai*, to obſerve the *Ammonites*, and marched with the other half againſt the Allies, whom he knew were the moſt experienced and inured to War; not doubting that if he could overcome them, he ſhould have but little Trouble in defeating the *Ammonites*; which happened accordingly; he put them to Flight, and returned victorious to *Jeruſalem*. The *Ammonites*, not daring to encounter the Victor, retired within their Walls. The Knowledge of their Weakneſs, nevertheleſs,

theleſs, could not make them wiſe. The *Syrians*, vexed at their Defeat, raiſed a great Army the next Year, ſending for the *Syrians* beyond the River *Euphrates*; and *Shobach*, General of the Army of *Hadarezer* King of *Sheba*, came to their Aſſiſtance with 80,000 Foot, and 1000 Horſe.

DAVID, who went not out but upon emergent Occaſions, would not truſt his Lieutenants to manage a War of ſo much Importance. He put himſelf at the Head of all the Troops of *Iſrael*, paſſed over *Jordan*, and came to *Helam*, where he found his numerous Enemies ready to receive him. He drew up his Men in Order of Battle, and the two Armies, with loud Shouts and Cries, engaged each other with great Fury; but *David*, accuſtomed to conquer, ſlew *Shobach* their General with his own Hand, put the Army of the *Syrians* to Flight, after having left 40,000 of them dead upon the Place.

AFTER

AFTER ſo conſiderable a Defeat, the *Syrians* were obliged to ſue for Peace, and become tributary to *David*, and to abandon the *Ammonites*.

WHEN the Spring and the Seaſon of the Year was come for taking of the Field, the King having only the *Ammonites* to encounter with, and to chaſtize for their Behaviour to his Ambaſſadors, he ordered *Joab* to go out againſt them, continuing himſelf at *Jeruſalem*. But this Prince, always innocent in the Pains and Fatigues with which his Life had been blended, was too eaſily corrupted by the Pleaſures of an indolent Life. One Day as he was walking upon the Terras of his Palace, having ſlept after Dinner, according to the Cuſtom of thoſe Times, he beheld in a neighbouring Houſe a Woman bathing herſelf, who appeared very beautiful. He ſent to enquire her Name, and being acquainted that it was *Bathſheba*, and that ſhe was the Wife of *Uriah* the *Hittite*, his Paſſion tranſported him

ſo

ſo far, that he ſent for her, and lay with her. Some Time after *Bathſheba*, perceiving that ſhe was with Child, adviſed the King thereof, praying, that he would be pleaſed to find out ſome Way to hide her Shame, and prevent her being ſtoned to Death. *David* immediately ſent Orders to *Joab* to ſend him *Uriah* the *Hittite*. And when he was come to the King, *David* enquired in what State he had left the Army, and how Affairs were carried on in the Camp; and *Uriah* having given the King an Account thereof, this Prince, who had his Deſign, commanded him to go to his Houſe, and repoſe himſelf; "for, ſaid he, thou muſt be tired and weary with the Journey;" and ſent him Meat from his own Table. But *Uriah* departed not from the Court, but ſlept that Night at the Gate of the King's Palace, with the Officers of the Guard. The King having notice thereof, ſent for him, and ſaid, "How comes it, *Uriah*, that after your Return from ſo great

a Journey, you have not been to ſee your Wife?" "The Ark of God, anſwered *Uriah*, all *Iſrael* and all *Judah* abide in Tents; *Joab*, and all the Servants of the King ſleep upon the Ground; and ſhall I eat and drink, and go home and ſleep with my Wife? No, I ſwear by the Life of the King, my Lord, I will never do it." When *David* heard this, he commanded him to ſtay that Day, and he would ſend him back to the Army the next Day. At Night the King treated him at his own Table, and made him drink hard, believing that when he was warm with Wine, he would go home to his own Houſe, and take his Leave of his Wife; but *Uriah* went not, but ſlept as before with the Officers. The King, angry that he could not prevail with *Uriah* to go to his Houſe, diſpatched him back to the Army, with a Letter to *Joab*, directing him, that in the next Attack to be made upon *Rabbah*, the capital City of the *Ammonites*, he ſhould place *Uriah* in the Fore-

Fore-front of it, to the End he might be ſlain. *Joab*, in Obedience to theſe Orders, aſſigned *Uriah* to go with thoſe who were to make the Attack, and he was in the Heat thereof ſlain; of which *Joab* acquainted the King. *Bathſheba* lamented the Loſs of her Huſband according to Cuſtom; and when the Time of Mourning was over, the King married her, and ſoon after ſhe was brought to Bed of a Son.

DAVID had not been long in Poſſeſſion of his fair *Bathſheba*, but his Joy was turned into Sorrow; for God, diſpleaſed at what he had done, ſent *Nathan* the Prophet to him, to make him ſenſible of his Folly: The Prophet then waited on the King, and expreſſed himſelf in theſe Words: "My Lord, there were two Men, who both lived in one City; one of them was very rich, the other very poor; the poor Man had but one Lamb, which he had bred up and nouriſhed with the ſame Tenderneſs as his own Chil-

Children: And the rich Man, who abounded in all Things, ſent and took away the poor Man's Lamb, which he loved ſo dearly, and killed it to treat one of his Friends, making no Manner of Compenſation for it." When the King heard this, his Anger was raiſed, and he ſaid to *Nathan*, "The Man who hath done this Injuſtice to his Neighbour ſhall die." "O, *David*, replied the Prophet, thou art the rich, *Uriah* the poor Man, and *Bathſheba* the Lamb! Thus the God of *Iſrael* hath made thee King, hath bleſſed thee with Riches and Honour, and nothing is wanting to thee; yet thou haſt done ill in the Sight of the Lord! Thou haſt taken *Uriah*'s Wife from him, and haſt cauſed him to be ſlain by the Sword of the *Ammonites*. God alſo will puniſh thee ſeverely; thy Children ſhall riſe againſt thee, and ſhall abuſe thy Wives before thy Face. Thy Sin was done in Secret, but the Lord, who knows all Things, will puniſh thee in public."

THESE Words opened the Eyes of *David*, and pierced him to the Heart; he was ſenſible of the Heinouſneſs of his Crime, and of the Puniſhment he deſerved: "Alas, ſaid he, I have ſinned grievouſly againſt the Lord!" His Tears and Sighs hindered him from ſaying more; and the Prophet, who knew his Repentance was ſincere, told him, that God had pardoned him, but that the Child ſhould die.

NATHAN then departed, and left *David* involved in Grief, who retired to his Chamber, lamenting with Tears the Fault he had committed. "Have pity on me, O God of Mercy and Forgiveneſs; I have done wickedly, and my Sin is ever before me; 'Tis true, I have hid it from Men; my Guards ſaw not *Bathſheba* come into my Houſe, nor *Joab* knew not the Reaſon why the brave *Uriah* was to be an innocent Victim to my Folly. I thought of nothing but to ſatisfy my unhappy Paſſion. But, O God, what availed theſe

theſe Precautions; I ſinned in ſecret, but yet my Sins were nōt hid from thee." Here he ſtopped to give Vent to a Flood of Tears, which were no ſooner abated but he went on thus; "Lord, if I have ſpilled innocent Blood, it is but juſt that mine ſhould be ſhed alſo; it is but juſt that my Son ſhould die: But as thou haſt ſaved me ſo many Times, yet ſave me, O Lord, a miſerable Sinner, who pleads guilty, and with humble Sorrow confeſſes his Crime, and who deteſts it; ſave my Son, and I will every where proclaim the Truth of thy inimitable Word, that to be heard, there is only to ask God, who is good and can forgive."

THESE Words came from the Heart; but the Juſtice of God muſt be ſatisfied, and the Child fell ſick. *David*, who tenderly loved him, had again Recourſe to Prayer, and faſted ſeven Days; but the Child died, which none of his Servants durſt tell him.

The King obſerving that the Court was troubled, he ſuſpected the Child was dead, and demanding if it was ſo, they told him the Truth; when inſtead of giving himſelf over to an immoderate Grief, he aroſe from the Earth, waſhed himſelf, and changed his Apparel, and anointed himſelf, and entered into the Houſe of the Lord, and worſhipped. And when it was asked him the Reaſon of ſo extraordinary a Conduct in Relation to the Child; "I have wept, ſaid he, I have faſted long, in hopes to have prevailed on the Goodneſs of God; but ſince my Son is dead, he can never return to me, and if I ſhould afflict myſelf longer, I ſhould ſoon follow him into the Tomb." He received with an equal Reſignation to the Will of God, the other Troubles that he ſent him; and when he afterwards ſaw his Houſe afflicted in ſo many Ways and Manners, and all the Evils that the Prophet had foretold him fall upon him, he murmured not;

not; and regarding with the Eyes of Faith, the infinite Troubles in which his Sin would make him fall if God had not pardoned him, he thanked God for the Mercy he had promiſed him, and with the temporal Evils with which he chaſtiſed him, to make him worthy of this Grace.

DURING the Time that *David* thus lamented for his Sin, *Joab* preſſed on the Siege of *Rabbah*. He had broke the Aqueducts which conveyed the Water into the City; where they wanted Proviſions, inſomuch that the *Ammonites* died of Hunger and Thirſt. When *Joab* ſaw them reduced to the laſt Extremity, he adviſed the King thereof, and deſired that he would come to the Siege, with the reſt of the Army, to the End he might have the Glory to take the City himſelf, and raze the ſame to the Ground. He ſet out accordingly with the Army, and ſoon after arrived at *Rabbah*; and the Soldiers, animated by his Preſence,

aſſaulted and took the City, plundered it, and put all the Inhabitants to the Sword. After which the King returned to *Jeruſalem*, and *Bathſheba* was brought to Bed of a Son, who was named *Solomon*, to the great Joy of the King and Court. Soon after *David* proved how God is juſt in all his Words, and dreadful in his Judgments. He had committed Adultery and Murder; it was convenient that his Crimes ſhould be puniſhed before Men; and God permitted that his Family was diſhonoured by Crimes yet greater than Adultery and Murder. The Brother violates a Siſter; the Brother aſſaſſinates the Brother; the Son riſes in Rebellion againſt the Father, and would take away his Crown and Life from him.

DAVID had ſeveral Children by different Wives. *Amnon*, the eldeſt of all, was Son of *Achinoam* of *Jezreel*. *Abſalom* was Son of *Maacha*, Daughter to the King of *Geſhur*, and had

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a Siſter named *Thamar*, a Perſon of ſingular Beauty. *Amnon* was in Love with her, and as it was impoſſible for him to ſatisfy his Paſſion, by reaſon the Princeſs was ſtrictly guarded, and conſequently difficult for him to ſee her often, he fell into a Melancholy, and pined away: He had a Couſin-German, named *Jonadab*, Son of *Shemaiah* the King's Brother, who ſeeing him in this Eſtate, preſſed him ſo long that he at laſt told him the Reaſon of his Indiſpoſition, owning his Love to his Siſter. *Jonadab*, who regarded *Amnon* as the preſumptive Heir to the Crown; in lieu of condemning a Paſſion ſo deteſtable, counſelled him to pretend himſelf extremely ill, and to pray the King his Father, when he came to ſee him, to permit *Tamar* his Siſter to come to ſee him, and make him ſome Cakes, that he might eat. The King, who loved *Amnon*, immediately ſent for his Daughter *Tamar*, and directed her to do all that was poſſible to divert her Brother.

The Princeſs made Cakes before him, and when they were made, her Brother deſired that ſhe would carry them into his Cloſet, ordering at the ſame Time thoſe that were in his Chamber to retire: Then he aroſe and raviſhed his Siſter, in Spight of all her Cries and Reſiſtance. So ſoon as he had ſatisfied this brutal Paſſion, Hatred took the Place of Love and Reſpect; he thruſt her out of his Houſe in the Day, and would not ſo much as allow her to ſtay till Night, that ſhe might hide her Shame from the World. The afflicted Princeſs, almoſt in Deſpair at this Violation of her Honour, tore her Robes, training on the Ground, ſuch as the King's Daughters are accuſtomed to wear whilſt they are in a Virgin State; covered her Head with Aſhes, and crying aloud, ran to her Brother *Abſalom*'s Houſe. The King had ſoon an Account of what had happened, and was extremely troubled thereat; but he had ſo great an Indulgence for his Son, that he took

took no Notice of his Crime. *Abſalom*, who loved his Siſter, reſolved to revenge the Injury done to her. He was the youngeſt and weakeſt, and therefore diſſembled his Reſentment, till he ſhould meet with an Opportunity to ſhew it. Two Years paſſed without his once letting any Thing drop of Reſentment, but he lived with *Amnon* as before. The Time being come for the Shearing of his Sheep, that he had in the Land of *Ephraim*, he intreated the King, and all the Royal Family, to take Part of a Feaſt that he was to prepare on this Occaſion. The King would not go, leſt he might put his Son to too much Expence, but let all his Children go to *Abſalom*'s Entertainment. He had prepared a magnificent Feaſt. They placed themſelves at Table; the good Cheer made every one merry; but of a ſudden *Abſalom*'s Officers fell on *Amnon* and ſlew him. The King's Children, being aſtoniſhed at this Action, left the Table, mounted their Mules,

Mules, and returned to *Jeruſalem.* The Noiſe of what had paſſed out-run them, and augmented; for the King was told that *Abſalom* had killed all his Children. He threw himſelf on the Ground, tore his Garments, and was inconſolable. *Jonadab* had enough to do to perſuade him that *Abſalom* had taken away the Life of *Amnon* only, to revenge the Shame done his Siſter *Tamar.* This poor Prince grieved for his Children, and grieved alſo for him who had done this, regarding him as a Monſter in Nature. He was thus vexing and tormenting himſelf, when the Centinel, who kept Guard on the Top of the Palace, cried out, that he ſaw many People coming onwards in great Haſte, by the Way of the Hill-ſide behind him. *Jonadab* ſaid, "Thoſe are the King's Children:" And in effect, ſome Time after they arrived; and when they were arrived, they raiſed Voices all together and wept. The King and all his Servants alſo ſhed Tears.

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IN the mean Time *Abſalom* fled, and went to his Grandfather the King of *Geſhur*, where he continued three Years, without daring ſo much as to ſue to his Father to pardon the Crime he had committed, in cauſing his Brother *Amnon* to be murdered before his Face. *Joab* now perceiving that Time had in a great Meaſure worn out the Remembrance of *Amnon*'s Death in the King's Mind, and that his Tenderneſs for *Abſalom* appeared every Day, contrived a Way very ingenious to oblige *David* to pardon his Son. He perſuaded a Woman of *Tekoa*, of the Land of *Judah*, to attire herſelf in Mourning, and to perſonate one that had long been in Affliction for the Dead; and to wait on the King, and throw herſelf at his Feet with Tears in her Eyes, and ſay what he put into her Mouth. She readily conſenting, came to *David*, feigning as *Joab* had directed, fell down on her Knees all in Tears, and ſaid, "Let not my Lord, the King, be angry that thy

thy Handmaid thus preſumes to appear before thee, to ſeek for Redreſs in this my preſent Diſtreſs: I had two Sons, they fought together, one killed the other; and now that I had loſt one of my Children, the whole Family are riſen up againſt me, and would have him die alſo for having ſlain his Brother, and thereby would deprive me of the only Comfort left, and in his Death forever extinguiſh the Name of my Husband; and I come, O King, to thee, to intreat for the Life of my only Son." The King, moved with her Cries and Tears, granted her Suit. Then ſaid ſhe, "My Lord, as thou haſt now done to me do, to thyſelf." The King then perceiving her Drift, ſaid, "Tell me, O Woman, now the Truth, Is it not *Joab* that has adviſed thee to do as thou haſt done?" "Yes, my Lord, anſwered ſhe, it is true that what I have done is by the Direction of *Joab:* Thou art an Angel of God, thou knoweſt every Thing that is done.

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HEREUPON *Joab* poſted without Delay to *Geſhur*, and brought *Abſalom* to *Jeruſalem*; but he was two Years longer without being admitted into his Father's Preſence. Being weary to live like an Exile in the middle of the City, he prayed that *Joab* would let his Father know, that he could not any longer live without paying his Duty to him; and that if his Fault was not forgotten, he had rather ſuffer for it, than be deprived of the Comfort of ſeeing him, and being reſtored to his Grace and Favour. The King, unable to reſiſt any longer, ordered that he ſhould be brought to him, forgave his Fault, and kiſſed him.

So ſoon as *Abſalom* was reſtored to his Father's Favour, he ſufficiently ſhewed by his preſent Conduct, that all he had done till then to repair his Fault was only Dream and Diſſimulation. His Exile had excited his Ambition; and although the Death of his eldeſt

eldeſt Brother had rendered him the next Heir to the Crown, yet this was not ſufficient to ſatisfy his ambitious Spirit; he wanted to reign preſently, and in order to it thought of nothing elſe but how to dethrone his Father, and perhaps to take away his Life alſo. He made himſelf magnificent Chariots; he had always fifty Guards to go before him wherever he went; and by his engaging Way natural to him, he endeavoured as much as poſſible to inſinuate himſelf into the Affections and Love of the People. This he had not much Trouble to accompliſh; he was made to pleaſe the Multitude, handſome, with a fine Head of Hair, and of a Stature higher than other Men; and with all theſe natural Graces, of a ſweet Temper, a Flatterer, knowing how to pleaſe. He would place himſelf all the Morning at the Entry into the Palace, ſpeak to all who came to ask Juſtice from the King, making them declare their Grievances to him, and never failed

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to find them reaſonable. He would hold out his Hand to one; embrace another; would condole thoſe who loſt their Cauſe, and ſay to them, "There is no Body to render you Juſtice, and the King gives no Order about any Thing."

AFTER this manner having gained the Hearts of the People for four Years, and courted others ſecretly, and ſecured himſelf a good Intereſt, he asked Leave of the King to go to *Hebron*, to acquit himſelf of a Vow he had made during his Abſence from Court. The King granted his Requeſt, and he took his Journey with 200 Horſe only. *Achitophel*, the moſt able Miniſter of State, followed him thither. When the Sacrifice was prepared, and the Victims offered, of a ſudden all the Aſſembly cried, Let *Abſalom* the King live! He was almoſt at the ſame Time proclaimed in all the Places by thoſe he had gained to eſpouſe his Intereſt, and People came from

from all Parts to aſſure him of their Fidelity.

WHEN *David* had been adviſed of what had paſſed at *Hebron*, and that the Defection was general throughout the Land, he ſaw well that he ought to give way at leaſt for ſome Time to the new-born Fortune of *Abſalom*, and went from *Jeruſalem*, being unwilling to expoſe, to the inevitable Misfortunes which attend War, a City that he loved ſo well, and which he knew was in no Eſtate to defend itſelf. He marched then in the Midſt of his Guards; and the 600 Men, who had never forſaken the King all the Time of *Saul*'s Perſecution, went before, and *Ittai* the *Gittite* did command them: And the King ſaid to him, "You are a Stranger, why ſhould you follow me, and run the Hazard of many Hardſhips; return, and ſerve the new King." But *Ittai* anſwered him, that he would either live or die with him. So the King paſſed over the Brook of *Kidron*,

Kidron, and all the People followed him and wept. *Abiathar* and *Zadok* the High-Prieſts, accompanied by the *Levites*, alſo followed him, with the Ark of God. And *David* ſaid to them, " If I ſhall find Favour in the Eyes of the Lord, he will bring me again, and ſhew me both the Ark and his Habitation; but if he ſhall abandon me, I am ready to ſuffer all without murmuring; let the Lord do to me as it ſeemeth beſt in his Eyes: Return then to the City (he added to *Zadok* and *Abiather*) with your Children: I will go into the Plain of the Wilderneſs; and ſend me daily Information of the State of Affairs at *Jeruſalem*." Then according to the King's Deſire they returned to the City with the Ark, and there continued. In the mean while the good King, bare-footed, his Head covered, went weeping upon Mount *Olivet*, to worſhip God before he went farther; and all the People followed him, with Eyes brim full of Tears, to ſee their Prince ſo

venerable for his Age, for his Victories, his Piety, obliged, and by his own Son, to fly in a Manner ſo little agreeable to his former Life. Here he learned that *Achitophel* was was gone over to *Abſalom*, which aſtoniſhed him; for he had Hopes that *Abſalom* being young, without Experience, and intoxicated with his new Grandeur, would have enough to do to conduct himſelf. But when he knew that he had the Counſel of *Achitophel* to guide him, he began to fear more than ever. He loſt not however his Courage; he knew the Danger was great, had recourſe to God, and ſaid in his Prayer, "Lord, turn the Counſel of *Achitophel* to nought!" In this Inſtant, *Huſhai*, another of *David*'s Miniſters of State, came to him; and *David* commanded him to go and offer his Service to *Abſalom*, to the End that he might oppoſe *Achitophel*'s Counſels as much as poſſible. He told him likewiſe that he might rely ſafely on the High-Prieſts, and by their Means he might from

from Time to Time adviſe how Matters ſhould be carried on. After he had given *Huſhai* theſe Directions, he proceeded on his Way by *Bahurim*, a little Town of the Tribe of *Benjamin*, on one Side *Jordan*. *Ziba*, who had the Care and Management of the Affairs of *Mephiboſheth*, *Jonathan*'s Son, as is ſaid before, met *David* with Refreſhmeuts of Bread, Raiſins, Summer Fruit and Wine: And the King asking where his Maſter was, *Ziba* anſwered that he was at *Jeruſalem*, hoping that in this Revolution the Houſe of *Saul* would be remembered, and that he ſhould mount the Throne. This unparallelled Ingratitude of *Mephiboſheth*, who had received all that he could deſire from *David*, and indeed more than he could have expected, touched the King ſo ſenſibly, that he gave to *Ziba* all that before he had beſtowed on the unworthy Son of a moſt worthy Father.

WHEN he was come near to *Bahurim*, *Shimei*, a Man related to the Houſe of *Saul*, ſeeing *David* in ſuch Diſtreſs, came and flung Stones at him, crying, "Get thee gone from hence, thou Shedder of Blood; thou haſt ſlain *Saul* and his Family, and thou art now puniſhed according to thy Deſerts." Then *Abiſhai* the Son of *Zeruiah* ſaid, "Shall this Wretch be ſuffered thus to curſe the King? Let me go, my Lord, to chaſtiſe his Inſolence." To which *David* replied, "God may have ſuffered *Shimei* to curſe *David*; let him do it, I look upon him as the Inſtrument of divine Vengeance. For alas, my own Son would take away my Life! Is it then ſurpriſing to be curſed by one who is of the Family of *Saul?*" The King ſtill continued his Way, without minding any more either the Curſes or Reproaches of *Shimei*, who followed him on the Hill-Side, repeating his Invectives againſt him. It muſt be allowed that this great Forbearance of the

the King's, was a wonderful Inſtance of his Patience and Forgiveneſs, and may be reckoned among the other great Actions of his Life. In his Youth he had ſlain *Goliah*; but on this Occaſion he ſurmounted himſelf; he ſurmounted the Impulſes of Nature, too apt to fly out in Extremes; and ſuffered, with admirable Patience, the unparallel'd Impudence of a Wretch whom he could eaſily have corrected and puniſhed. But he was contented to bear it, believing it was God's Will it ſhould be ſo. He was conſcious that he was not guilty of the Crimes with which *Shimei* vilely accuſed him, however culpable he might be before God. He had unhappily ſhed the Blood of a faithful Servant, and taken away his Wife: And when *Shimei* charged him with being a Man who delighted in Blood in himſelf, he pleaded guilty, conſtruing it true, in that he had cauſed *Uriah* to be untimely ſlain; and that God did puniſh him juſtly for it. Whilſt he was thus reflecting

and conquering himſelf, he arrived at *Bahurim*, where he reſted and refreſhed himſelf and his People, tired with the tedious Journey.

WHILST *David* was retiring to a Place of Security, *Abſalom*, attended by *Achitophel*, and followed by all thoſe of his Party, (who encreaſed as it ſeemed) left *Hebron*, and came to *Jerulem*. He underſtood in his Way thither, that the King his Father, abandoned by moſt of his Subjects, was gone towards *Jordan*. The People met *Abſalom* in the Way, wiſhing him a happy Reign. At his Entrance into the City, *Huſhai*, according to the Direction he had received from *David*, ſaluted the young Prince, and offered his Service to him: But *Abſalom*, who knew him to be faithful to his Father, demanded why he had not followed ſo good a Maſter. "My Maſter, replied *Huſhai*, is he who is elected by Heaven, and by the Choice of the People of *Iſrael*; and I will live

live with him. Nay more, who is he I came to ſerve? Is it not the King's Son? My Lord, I will obey and ſerve you, as I have obeyed and ſerved your Father."

THESE Words, delivered with an Air of Freedom, and Sincerity, made *Abſalom* believe that *Huſhai*, like a right Courtier, followed Fortune. He received him with open Arms, and admitted him into his Council, pleaſed that the ableſt Miniſters of State had declared for him. He entered into the Palace, and, to make it appear that there was to be no Reconciliation between him and the King, he ordered a Pavilion to be put upon the Terraſs of the Palace, and that his Father's Concubines ſhould be brought thither, and lay with them in the Sight of the People, according to the Advice of *Achitophel*, who had perſuaded him to it, "to the End, ſaid he, that all *Iſrael* may know that you have diſhonoured your Father; and that after ſo great

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an Injury no one dare preſume to leave you.

AFTER this Action ſo deteſtable, *Abſalom* gave Orders for having a Council to conſult what was to be further done. *Achitophel*, the firſt who began the Revolt, adviſed immediately to the Purſuit of *David*, provided he might have 12,000 Men for the Expedition. "I will ſurpriſe him, ſaid he, weary, diſheartened, and unable to defend himſelf, engage him with little Danger or Trouble, diſpatch him out of the Way, and after his Death we ſhall reſt in Peace. *Abſalom*, and all the old Councillors, approved the Propoſal and Advice of *Achitophel*: But *Huſhai*, well knowing, that if it was followed, the King muſt be inevitably loſt, oppoſed it with great Warmth. "My Lord, ſaid he to *Abſalom*, it is of the laſt Conſequence to you, that you ſet out well. You know the King your Father; he is the Man in the World the moſt valiant,

liant, and is well verſed in all the Stratagems and Arts of War. He has but few Men with him it is true, but they are old *Veterans*, accuſtomed to overcome; and what will they not do to defend their own Lives, and that of their King? Neither is it to be believed, they are ſo eaſily to be ſurpriſed; they muſt be overcome by Numbers; muſter up the Strength of *Iſrael* from *Dan* to *Bathſheba*, and then march yourſelf at the Head of them, againſt thoſe Men that follow the Fortune of your Father, who, brave as they are, yet will not be able to reſiſt a ſuperior Force, but muſt fall, and be totally overcome.

THIS Advice, which had but little of Truth in it, did however appear to be moſt ſure, and was followed by the Permiſſion of God, who would ſave *David* his Servant. *Achitophel*, enraged at his not being believed, and his Counſel followed, went ſtorming away to *Gelemont*, the Place where he

he was born, called all his Relations and Friends together, to let them know that *Abſalom* would not follow the faithful Advice he had given him; that he was a loſt Prince; that *David* would ſoon remount his Throne: And that for himſelf, he knew how to take that Part which became a Man of Courage and Reſolution; and that he would not give them the Diſpleaſure of ſeeing him die an infamous Death. When he had thus delivered himſelf, he left them, and a little Time after hanged himſelf.

In the mean while *Huſhai*, at his going out from Council, appriſed the High Prieſt, according to the Order he had received from the King, when he parted from him, of all that had paſſed, that he might acquaint the King that he ſhould not ſtay that Night in the Plain of the Wilderneſs, but paſs immediately over *Jordan*, for fear *Abſalom* ſhould alter his Mind, and fall upon his Father before he was

was in a Place of Saftey. Theſe holy and faithful Prieſts, diſpatched away their Children to the King, who overtaking *David* at *Bahurim*, obliged him to march all Night, and to paſs *Jordan* before Day-break.

HE marched directly to *Mahanaim*, the ſtrongeſt Place in the Country, where he was received with great Demonſtrations of Love and Reſpect, and there aſſembled his little but invincible Army, compoſed moſtly of Officers and old hardy Veterans, who had gained him ſo many Battles, in ſubduing the neighbouring Nations, and who would die for his Service when it was neceſſary, to conſerve his Crown and Life. All the neighbouring Places about *Mahanaim* aſſiſted the King with what they were able; and above all, *Barzillai* of *Rogelim* in *Gilead*, brought him all Sorts of Proviſions, and made him Maſter of all his Riches, which were very great.

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IN the mean Time *Abſalom*, at the the Head of a formidable Army, paſſed *Jordan*, for to lay Siege to *Mahanaim*. He choſe *Amaſa*, his Couſin-german, for his General, and encamped in the Country of *Gilead*.

DAVID, although much inferior in Number, would not attend him in the City; but divided his Troops into three Bodies, which he gave the Command of to *Joab*, *Abiſhai*, and *Ethai* of *Gath*. He would have been in the Battle himſelf, but the Generals intreated him not to hazard his Perſon, ſo dear to them. "If we are beaten, ſaid they, our Enemies will think they have done but little; you alone are more conſiderable than 10,000 Men; and do you continue in the City to ſuccour us in caſe of Need." "Go then, ſaid the King, my Fellow Soldiers, and conquer our Enemies: I will do as you deſire me. Fight valiantly, and above all ſpare the Life of

of my Son *Abſalom*." Then the Generals took leave of the King, and, at the Head of their Men, marched along the Side of *Jordan*.

JOAB, who ſaw that the Enemies Army was four Times ſtronger than his, knew well to take all the Advantages; and accordingly poſted himſelf in a little Plain, having behind him the Foreſt of *Ephraim*, and Defiles by which it was impoſſible for the Enemies to come and attack him. *Abſalom*, who truſted in the great Number of his Soldiers, came and fell upon him in this advantageous Situation. The Battle was very fierce, diſtinguiſhing themſelves by prodigious Actions of Valour on both Sides. But *David*'s old Soldiers, always invincible, broke through all that oppoſed them: And this great Army, without Experience, conſiſting chiefly of new raiſed Men, were put to the Rout, leaving 20,000 ſlain on the Place of Battle;

Battle; and the reſt were glad to ſave themſelves by Flight.

Abſalom being mounted on a Mule, perceiving the Battle loſt, fled the Field with great Swiftneſs; but in his Flight through the Foreſt, his Hair, which was of great Length, and lifted up by the Wind as he rode, caught in the Branch of a Tree in ſuch a Manner, that the Mule paſſed from under him, ſo that he was left ſuſpended thereby on the Tree. A Soldier found him in this Condition, and went and told *Joab* of it. Why, ſaid *Joab* to him in a great Fury, didſt thou not kill *Abſalom?* To which he replied, That he would never kill the Son of his King. *Joab* then went himſelf to *Abſalom*, and ſlew him. Now he ordered the Retreat to be ſounded, and forbid his Men to purſue the Enemy. And they took the Body of *Abſalom* from the Tree, and flung it into a great Pit which was in the Wood.

THUS

THUS died this young Prince, of the Blood-Royal by his Mother's as well as Father's Side, to whom Nature had been very liberal, he being adorned with all the external Graces required to render a Man pleaſing to all: Nor were his internal Endowments leſs than thoſe of the Body; he had that Addreſs and Art as rendered him Maſter of the Hearts of the People: But becauſe he did not reſpect God nor Man, and that his Ambition had blinded him, we ſee him the Murderer of his Brother, the Perſecutor of his Father, and all his Deſigns vaniſh into Smoke, and training him on to a Death worthy his Crimes.

WHEN *Joab* ſaw the Battle won, and *Abſalom* dead, he directed *Huſhai* to go and acquaint the King with the News. But *Ahimaaz*, the Son of *Zadok* the High-Prieſt, having obtained Permiſſion to go alſo, he took the ſhorteſt Way, and got before *Huſhai*. The King had placed himſelf between

between the two Gates of *Mahanaim*, when the Centinel, who was upon the Gate, cried to the King, that he ſaw a Man coming full Speed from the Side of the Army. "If he is alone, ſaid the King, he brings good News." A Moment after the ſame Centinel cried out, That the firſt who ran was *Ahimaaz*, the Son of *Zadok*. "Since it is him, ſaid the King, we have won the Battle;" and *Ahimaaz*, although at a good Diſtance, with a loud Voice ſaid, "My Lord, God protect you, the Rebels are beaten." The King ſaid to him, "Is my Son *Abſalom* alive?" *Ahimaaz* anſwered, "When I came away, I heard a great Noiſe, but I do not know the Meaning of it. *Huſhai* arrived immediately after, and told the King, "You have gained the Victory, and God hath this Day declared in your Favour:" "But the King interrupting him, asked if his Son *Abſalom* was alive?" "That all the Rebels, replied *Huſhai*, that all the Enemies of my King were treated as he has been!

Then

Then the King ſaw his Son was dead; his Heart was touched with Compaſſion, he went above the Gate and wept; walked faſt to and again; and from Time to Time ſaid, *My Son* Abſalom, Abſalom *my Son, would to God I had died for thee! My Son* Abſalom, Abſalom *my Son!*

HE had loved him better than all his Children; and although his Revolt from his Duty touched the King very ſenſibly, he had always Hopes to bring him to his Duty: But ſeeing him dead in his Sin and Impenitence, in the Hatred of God and of Men; he had not one Subject of Conſolation, and ſaw that as much as he loved him, yet he died unhappy to all Eternity.

THE King's Grief for the Death of *Abſalom* ſoon reached the Army, whoſe Joy for having got the Victory was now turned into Mourning: The Soldiers entered into the Town of *Mahanaim*, with down-caſt Eyes full of

Tears, as if they had loſt, and not won the Day. But *Joab* knowing the great Action he had newly done, and not being able to ſuffer any longer what he thought a Weakneſs in his Maſter, went to the Place to which he had retired himſelf to bemoan his Son's untimely Death; and ſeeing the King's Head covered, and hearing him ſay with a loud Voice, Abſalom *my Son, my Son* Abſalom! "My Lord, ſaid *Joab* to him in a fierce Tone, Is it thus that you receive thoſe, who, at the Expence of their Blood, have ſaved your Crown and Life? You do not much trouble yourſelf about what has been done for you; and if we had all been ſlain you would rejoice, ſo that your Rebel Son had been ſtill alive. Leave this Place Sir, and come with me and ſpeak to your Soldiers, that they may ſee you, and be contented; for if you do not do it, I ſwear by the living God, that we will one and all abandon you; and that this Night there

there will not reſt one of them near you."

THE King, in the Midſt of his Affliction, ſaw that the Tenderneſs of a Father ought to give way to the Duty of a King; and that he ought no longer to hide himſelf from ſo many valiant Men, who had expoſed their Lives for the Preſervation of his; and without ſhewing any Indignation at the Manner in which *Joab* had expreſſed himſelf, at his having embrued his Hands in the Blood of his dear *Abſalom*, he aroſe, went with him to the Gate of the City, and changed his Clothes to rejoice his Soldiers; and accordingly he ſhewed himſelf to them all.

AFTER the Defeat of *Abſalom*, every one retired to his own Houſe: And the King received an Account, that in all the Tribes they ſpoke of his Re-eſtabliſhment: "He has delivered us from the *Philiſtines*, ſaid

the People, he is our good King; *Abſalom*, whom we made King, is dead; what ſtay we then for? Let us go to our *David*, our good King below *Jordan*, and pray that he ſtill continue to govern and to reign over us as before."

So ſoon as the King knew how the People ſtood affected to him, he directed *Zadok* and *Abiathar* to repreſent to the Tribe of *Judah*, that it was for their Honour to bring back the King, and not let the others diſtinguiſh themſelves by a more early Zeal than they; he himſelf being of the Tribe of *Judah*, they ought to ſhew a good Example, and be the firſt to return to their Duty. And he alſo charged *Zadok* and *Abiathar*, to let *Amaſa* know, that he ſhould loſe nothing; for that he would appoint him General in the Room of *Joab*. *Zadok* and *Abiathar* returned for Anſwer to the King, that he needed only but to return to *Jeruſalem*, the People

People being diſpoſed to receive him." Then *David* departed from *Mahanaim*, and came towards *Jordan*; and all *Judah* came to *Gilgal* to meet him, and to conduct him over *Jordan*. There came alſo half of the other Tribes. *Shimei*, at the Head of 1000 Men of the Tribe of *Benjamin*, was the firſt who paſſed *Jordan*; he flung himſelf at the King's Feet. "Sir, ſaid he, treat me not as I deſerve, for I merit Death; but I am the firſt to acknowledge my Crime, and to return to my Duty and Obedience." Then ſaid *Abiſhai*, "And ſhall not *Shimei* be put to Death for curſing the Lord's Anointed?" "No, replied the King, he ſhall not die: Is this a Day to put to Death an *Iſraelite?* And ſince God hath this Day pardoned me in reſtoring me to my Throne, is it not juſt that I forgive alſo thoſe who have done ill againſt me?"

BARZILLAI of *Gilead* accompanied the King as far as *Jordan*; and the

King preſſing him to proceed on with him to *Jeruſalem*, and paſs the Remainder of his Days with him. "Sir, ſays he, I am fourſcore Years of Age; the Pleaſures of Life are no longer what I can taſte or be ſenſible of; I ought rather to think of Death, and I would die in my own Country. But, Sir, here is my Son whom I preſent to you; he is young, he ſhall wait on you and ſerve you." The King tenderly embraced the good old Man at parting, and bleſſed him, and took his Son *Chamaan* with him, on whom he afterwards conferred many Favours, for *Brazillai*'s Sake.

So ſoon as the News of *David*'s having repaſſed *Jordan* was known, and that all the Tribe of *Judah* were with him, the Principal of all the other Tribes came likewiſe to the King, and expreſſed their Concern, that thoſe of *Judah* had got the Start of them by being firſt with the King; adding, "Is he not *David* our King as

as well as theirs? why ought we not to ſhare in the Glory of bringing him back in Peace to his own City?" Inſomuch that high Words aroſe between thoſe of *Judah* and thoſe of *Iſrael:* And one *Sheba*, the Son of *Bichri*, a *Benjamite*, a Man of little Worth, and who hoped to make his Fortune in Trouble, immediately ſounded a Trumpet, and ſaid, "We have no Part in *David*, neither have we any Inheritance in the Son of *Jeſſe*; every Man to his Tent, O *Iſrael:*" Whereupon thoſe very People, who were one Moment before diſputing with thoſe of *Judah*, the Glory of ſerving the King, now quitted him in Tumult, and followed *Sheba*.

THE King was no way aſtoniſhed at it, but went on towards *Jeruſalem*, where, upon his Arrival, he found *Mephiboſheth*, who threw himſelf at the King's Feet, (his Clothes were rent, and he had not been ſhaved ſince the Revolt of *Abſalom*,) and prayed

that the King would do him Juſtice, for that he had been wronged by *Ziba* his Servant: "For, ſaid he, *Ziba* prevented my waiting on the King in his Troubles: He has calumniated me to you; but, Sir, you are as an Angel of God; you ſee that I am innocent; do with me as ſhall ſeem good in your Sight: You have given me all that appertained to my Grandfather *Saul*; you have taken all away from me again, and given it to that Traitor *Ziba*. I murmur not at it my Lord, it belongs to you; and whatever may yet be permitted me to receive, will be more than I merit from you."

THE King would not hear *Mephiboſheth*'s Juſtification; and without farther enquiring into the Truth of the Complaint, ordered *Ziba* and he to ſhare the Land between them. "Let him keep all, I readily conſent to it, ſaid *Mephiboſheth*; I am contented ſince I ſee my Lord and my King returned ſafe." In this Occaſion it cannot

cannot be denied, but that the Son of *Jonathan* perfectly imitated the Generoſity of his Father; and that *David*, on the contrary, appeared very little like himſelf.

So ſoon as he was entered into his Palace, he ordered the ten Concubines that he had left to keep it, ſhould be ſhut up in a Part of the Palace, where they continued till their Deaths. He declared, according to the Promiſe he had made *Zadok* and *Abiathar*, *Amaſa* General of his Army, in the Place of *Joab*, whom he hoped thereby to humble; and gave Orders that *Amaſa* ſhould aſſemble the Troops of *Judah* together; and that in three Days he ſhould march with them againſt *Sheba*. But as he did not return ſo ſoon as he was appointed, and that *Sheba* would gather more Strength, fortify and make himſelf Maſter of ſome ſtrong Place, the King commanded *Abiſhai* to march againſt him with his Guards, the 600 old Soldiers who

who would never abandon him; and all thoſe he had the Command of. *Abiſhai* went from *Jeruſalem*; and his Brother *Joab*, tho' diſcontented that his Charge was taken from him and given to another, yet would go as a Voluntier in this Service. When they were near the Great Stone in *Gibeon*, they met *Amaſa*, who was bringing Troops to the Aſſiſtance of the King. *Joab* went to his Succeſſor, and told him, that he was welcome; and having, as if it were by Chance, dropped his Sword out of the Sheath, he drew it quite out, and run it through *Amaſa*, who died on the Spot. The Troops were ready to receive *Joab* as their General: They had for a long Time been accuſtomed, under his Orders, to take Towns and gain Victories; and each Soldier in paſſing by the Corps of *Amaſa*, inſulted it; "Behold, ſaid they, the Man that would be *David*'s General."

JOAB

JOAB having thus retaken the Command of the Army, marched againſt *Sheba*, who after having gone thro' all the Tribes of *Iſrael*, and not being ſtrong enough to make a Campaign, ſhut himſelf up in *Abel*, a ſtrong City in the Tribe of *Napthali*. *Joab* followed him hither, and laid Siege to the Place, ſwearing that he would put every Soul to the Sword: But the Inhabitants cut off the Head of *Sheba*, and flung it from the Wall. *Joab*, contented with the Death of the chief of the Rebels, ſpared the City, and returned to *Jeruſalem*.

On the firſt News of the Murder of *Amaſa*, *David* was tranſported with Anger and Indignation; he remembered all the Violences *Joab* had committed; how he had aſſaſſinated *Abner* in his Court, almoſt before his Eyes; with what Cruelty he had pierced the Heart of his dear and favourite Son *Abſalom*; and reſolved now to puniſh him for all his Faults, which he

he had diſſembled till now. But on the other hand, when he reflected how *Joab* had in the very Beginning finiſhed the late Revolt, which might have proved of dangerous Conſequence had it gotten Head, he remembered that this was not the only Time he had ſecured him in the Throne; that he was the firſt who mounted the Breach at the Siege of *Sion*; that he had conducted his victorious Army from *Egypt* to the *Euphrates*; and that on all Occaſions he fatigued himſelf for his Good, leaving the Glory of all he had done to him. He alſo reflected that *Joab* was Maſter of the Army, and intirely beloved by the Soldiers: And although it was not very agreeable to him to ſee one of his Subjects to have ſo great an Authority in his Hand, he believed however that it was the Will of God. He humbled himſelf before him, the wiſe Diſpoſer of all Things. Without heſitating any longer, he confirmed *Joab* in the Charge of General. *Benaiah* commanded

manded his Guards, and the 600 Men; *Adoram* received the Tribute; *Jehoſhaphat* was Recorder; *Sheva* was Secretary; *Zadok* and *Abiathar* were High-Prieſts; and *Ira* of *Jair* was a chief Ruler about *David*.

SOME time after a great Famine began throughout the Kingdom, and continued for three Years. *David*, afflicted to ſee the Sufferings of his Subjects, had recourſe to God. He knew that nothing could happen in the World without his Order; and he asked by the Mouth of the Prophets, what he ought to do to make the Famine ceaſe, and turn away the Wrath of God. The Prophets returned for Anſwer, That the Famine would continue till the *Gibeonites* ſhould be ſatisfied for the Outrages done them by *Saul*. Then *David* ſent immediately to the Principal of the *Gibeonites*, and demanded of them what Satisfaction they required? "We deſire, ſaid they, a full Vengeance on the

the Family of *Saul:* This perfidious Prince hath perſecuted us, and, without any Regard to the Alliance ſworn to us by *Joſhua*, and by the Princes of the Tribes of *Iſrael*, he would have wholly exterminated us from off the Earth: We deſire that ſeven Perſons of his Family may be delivered to us, to the End we may put them to Death." The King granted their Requeſt, and put ſeven of *Saul*'s Family into their Hands, who were all ſlain; (but he ſpared *Mephiboſheth* for the Sake of *Jonathan*,) and the Famine ceaſed. But the Famine was no ſooner at an End, but a new War began; the *Philiſtines* began again to trouble him: He marched againſt them at the Head of his Army; gave them Battle, which was very bloody; and the King being old, had over-heated himſelf, and grew weary during the Fight; ſo that *Iſhbibenob*, a Man of prodigious Stature, made up to him in this Eſtate, and had certainly killed the King, but *Abiſhai*,

biſhai, the Son of *Zeruiah*, came up to his Relief, and ſlew the *Philiſtine*.

THE great Danger the King had been in troubled the whole Army: All the Officers and Soldiers proteſted to him, that they would never ſuffer him to expoſe himſelf any more in the Battle, and remonſtrated to him that he ought to take more Care of a Life ſo precious to his People. He had, after this, many Encounters with the *Philiſtines*, in which they were always overcome. In fine, he confined them to their Cities, from whence they durſt not any more ſtir.

HAVING now ſubdued all his Enemies, he ſaw himſelf in a profound Peace: He began to reflect in his Memory on the many Adventures he had met with in all the Paſſages of his Life, through which he knew he had been conducted ſafe by the Hand of God, the Knowledge of which he would extend to Poſterity, by the admi-

admirable Canticles which he has left behind him, where the Truth of his Heart are as viſible as his Words; and where he ſays, tranſported beyond himſelf; "That God is his ſure Rock, his Force, his Protector, his Buckler, and the Strength of his Salvation:" By which different Expreſſions he would have it underſtood, that all he ſaid was infinitely below what he conceived; and that his Tongue could not reach the Dictates of his Heart. Then again, in his Pſalms he would expreſs how he had overcome *Goliah*; how he had by the Means of *Michal* eſcaped the Death *Saul* had prepared for him; how he had ſaved himſelf out of the Hands of the King of *Gath*, by feigning himſelf mad. Another while he thought of the Cave of *Adullam*, where he wanted every thing, and was every Moment ready to fall into the Power of *Saul*; of the Wilderneſs of *Engeddi*, where he had the Command of himſelf to ſpare the Life of *Saul*.

He

He forgot not the Taking of *Sion*; that he in ſo many Battles defeated the *Philiſtines*, the *Moabites*, the *Ammonites*, and the *Syrians*: That he had puſhed his Conqueſts as far as the *Euphrates*; that he had always acknowledged his Succeſſes to the wonderful Goodneſs of the Almighty; and for to acknowledge his Gratitude, he had conducted the Ark to *Jeruſalem*. Theſe agreeable Contemplations filled him with Joy and Confidence in God. But when he reflected on the great Sin he committed in the Death of one of his faithful Servants, that he might ſatisfy his Paſſion by loving his Wife; that Murder had followed Adultery; he wanted Words to expreſs his Grief, he would beat his Breaſt; would cover his Head with Aſhes; he would faſt, pray, and ſhed Abundance of Tears: And although God had aſſured him by the Mouth of the Prophet, that this Sin was forgiven him, he yet continued to grieve for it, even to the laſt Day of his Life.

IN this Manner this pious King paſſed his Days and Nights in ſinging the Praiſes of God: He was a great Lover of Poetry; he compoſed his Pſalms in Verſe in divers Manners, and ordained that the *Levites* ſhould ſing them on the Sabbath, and in the Days of Thankſgiving; and had ſeveral Inſtruments of Muſic prepared for that Purpoſe, as Violins with ten Strings, which were played in with an Archet; Pſalteries of twelve Notes, played on with the Fingers, and many others, the Names of which have been loſt.

HE finiſhed his Life in great Tranquility, beloved of his Subjects, whom he governed with great Wiſdom; feared by his Neighbonrs, who had to their Coſt experienced that he was not to be inſulted or invaded, in the Midſt of thoſe Soldiers, who never left him, and of whom the Scripture makes ſuch honourable Mention: He had them always near his Perſon; *Abino*,

bino, who ſlew 800 *Philiſtines*; *Eleazar*, who in a Battle himſelf ſtopped the Enemy's Victory, and gave Time to the *Iſraelites* to rally and force the Victory from the Enemy; *Semma*, whom, in all Combats, nothing could ſtop or hinder from breaking the Enemy; *Abiſhai*, who had ſaved his Life by ſlaying the Giant *Iſhbibenob* before-mentioned; *Benaiah*, who without other Arms than a Club or Stick, killed a Lion in a Ciſtern into which he had fallen by Chance. And it is to be wondered at that the Scripture, which ſo often makes Mention of theſe great Men, ſpeaks ſo little of *Joab*, who was not inferior to any for Strength, Courage, Conduct, and Experience. The Scripture mentions *Abiſhai* and *Azael* the two Brothers, and alſo his Armour-bearer: But names not the Man, who, at the taking of *Sion*, firſt mounted the Breach, and gained the Charge of General. But it may be thought, that the holy Scripture, by omitting this, would ſhow the

Horror it had to the Murders committed by *Joab* on the Perſons of *Abner* and *Amaſa*; and give us to underſtand thereby, that a Man who could place no Bounds to his Ambition, merited not to be named among illuſtrious Men.

IT appeared that *David*, tried in ſo many Occaſions, and always faithful to his God, kept the latter Part of his Life without offending: It looked alſo that his Sin with *Bathſheba*, and the Death of *Uriah*, had ſufficiently made it appear to him, that the moſt Pious ought to be continually upon his Guard, and always. This pious King, who every Day ſhed Tears of Repentance, could not however reſiſt Vanity and Pride, two Enemies which generally attend the Rich and Proſperous: He would know the Number of his Subjects, and ordered *Joab* to take an Account thereof; believing that this would be to

to the Glory of God, when in Effect it was only to himſelf.

ALTHO' *Joab* thought this but an odd Thing in the King, yet nevertheleſs he obeyed his Commands; he paſſed over *Jordan*, and went to *Aroer* in the Valley of *Gad*, and to *Jezer*: He went from thence to *Galead*; croſſed the Wood of *Dan*; went along the Coaſt of the *Sydonians* and *Tyrians*; paſſed through the Country of the *Hivites* and *Canaanites*; came to *Beerſheba*, and returned to *Jeruſalem*, after nine Months and twenty Days: He brought back and preſented to the King an exact Liſt of all ſuch as were fit to bear Arms; to the Number of 500,000 in the Tribe of *Judah*, and 800,000 in all the other Tribes, without including the Tribes of *Benjamin* and *Levi*.

WHEN *David* ſaw that he was Monarch over ſuch a numerous People, he placed a great Value on himſelf;

but it was but ſhort-lived, for the Prophet *Gad* came to him from God, and told him, " Thou haſt ſinned, O King, and God will puniſh thee for it; chuſe then a ſeven Years Famine, or a War, wherein you ſhall be always worſted for three Months, or a Plague for three Days." " I had rather, replied the King, fall into the Hands of a merciful God, than into the Hands of Man; the Famine and War will only afflict my Subjects: I chuſe therefore the Plague, which may fall upon the Guilty as well as the Innocent:" And immediately the Plague fell on the People of *Iſrael*, and there died of it the firſt Day ſeventy thouſand. The King, covered in Sackcloth, and the Head with Aſhes, proſtrated himſelf before God, and endeavoured to turn away his Wrath; when in lifting up his Eyes to Heaven, he beheld the Angel of the Lord with a Sword in his Hand, over the City of *Jeruſalem*. " O Lord, ſaid *David*, is it not I who have

have occaſioned this Misfortune to my People? is it not I who have done amiſs? what then have theſe innocent People done, but obeyed their Sovereign? O Lord God, puniſh the Guilty, and let the Innocent be in Peace."

HIS Prayers diſarmed the Anger of God, and the Plague ceaſed; and according to the Advice of the Prophet *Gad*, he built an Altar in the Threſhing Floor of *Araunah* the *Jebuſite*, upon the Hill of *Moriah*, near to *Mount Sion*; and perceiving that his Sacrifices were acceptable to God, he reſolved to build the Temple there. This was the ſame Place where *Abraham*, 840 Years before, would have offered up his Son *Iſaac* as God had directed him.

HE began then to make the neceſſary Preparations for to lay the Foundations of the Temple, although he knew this great Work was reſerved

for his Son *Solomon*. He employed 24,000 Strangers, who were Inhabitants in his Kingdom; ſome to cut Stones, others to carry them. The *Tyrians* and *Sidonians* ſent him Cedar Wood, and he got Tools from all Places, with vaſt Quantities of Braſs and Iron.

HE was not at this Time above ſeventy Years of Age: But as he had ſuffered much in his younger Days; and that his Journies and continual Wars had extremely fatigued him; his Strength began to fail him, and his natural Heat to decline; he was for the moſt Part in his Bed, and yet could hardly be kept warm; inſomuch that the Phyſicians preſcribed that they ſhould put *Abiſag*, a beautiful young Virgin, to Bed to him to keep him warm.

THE Weakneſs of the King, and his Death, which was approaching every Day more and more viſibly, made thoſe about

about him begin to think of a Succeſſor. The Court was at that Time divided into two Parties. *Bathſheba* was for having her *Solomon* ſucceed him, altho' but twelve Years old, and had of her Side *Nathan* the Prophet, *Zadok* and *Benaiah* the Captain of the Guards, and all thoſe brave Soldiers who had been ſo faithful to *David*. On the other Side *Adonijah*, the Son of *Aggith*, was the eldeſt of the King's Sons: His Birth, Age, and the Graces of his Perſon, ſeemed to deſtine him for Empire: *Joab*, General of the Army, and *Abiathar*, declared for him. He had before made himſelf Chariots, and had always a Guard of fifty Men to attend him, which the King never reſented in him. He reſolved then without Delay to get himſelf proclaimed; he ordered a great Feaſt to be prepared in the Suburbs of the City, to which he invited *Joab*, *Abiathar*, and all ſuch as were in his Intereſt, as likewiſe all his Brothers except *Solomon*.

NATHAN

NATHAN the Prophet was ſoon adviſed hereof; and as he knew that it was the Will of God, that *Solomon* ſhould ſucceed his Father in the Throne, he waited on *Bathſheba*, and adviſed her to go immediately to the King, and acquaint him with what was doing, and to remind him of the Promiſe he had ſo often repeated, that *Solomon* ſhould be his Succeſſor; aſſuring her at the ſame Time, that he would attend the King, whilſt ſhe ſhould be talking to him upon this Subject, and ſecond all that he ſhould ſay in relation thereto.

BATHSHEBA followed this good Counſel, and entered into the King's Chamber, and ſaid to him, "My Lord, you have ſworn to me by the living God, that your Son *Solomon* ſhould reign after you; yet at this Inſtant *Adonijah* will mount the Throne, without your knowing any thing of it. He has made a Feaſt, to which *Joab* and *Abiathar* are invited,

vited, but *Solomon* is forgot; there he intends to get himſelf proclaimed King; all the People expect that you ſhould declare your Pleaſure, and that you ſhould give them a Maſter worthy to govern after you. Can you forget your Promiſe to me, Sir, and will you do nothing for your Son *Solomon?*" As ſhe was thus talking with the King, *Nathan* came into the Room: "Sir, ſaid he, is it your Pleaſure that *Adonijah* ſhall reign? *Joab* hath proclaimed him King; is it by your Order? And why has he kept this a Secret from me." "Let *Bathſheba* be called," ſaid the King to him, without making him any Anſwer, ſhe having left the Room, when *Nathan* came into it; and as ſoon as ſhe was returned, he ſaid, "Great God, I have ſworn that *Solomon* ſhould reign, and he ſhall this Day begin to do it."

HE then commanded *Benaiah*, the Captain of his Guards, to place him upon the Mule the King himſelf uſed only

only to ride on, accompanied with all his Guards, to *Gihon*: "There, ſaid he, let *Zadok* and *Nathan* anoint him King, and proclaim him ſuch with Sound of Trumpet throughout the City, ſaying, Long live *Solomon*, King of *Iſrael*."

THESE Orders were immediately put in Execution: *Benaiah* came forth out of the Palace at the Head of his Guards, and then the young *Solomon* mounted on the King's own Mule, having on each Side of him *Zadok* the Prieſt, and *Nathan* the Prophet. And at the Sound of the Trumpets, the People gathered about them; and when they ſaw that this was done by the King's Order, they expreſſed their Joy by loud Acclamations. The Joy was univerſal, and every one cried out, *Long live* Solomon *the King*. When they had gone quite through the City, they returned to the Palace: And the King underſtanding that *Solomon* had been proclaimed

claimed to the great Satisfaction of the People, he returned Thanks to God, and worſhipped him. " Bleſſed be the Lord God of *Iſrael*, (ſaid *David* in his Bed) bleſſed be the Lord forever, who has given me the Conſolation to ſee my Son ſettled on the Throne." After which he ordered that *Solomon* ſhould come to him, and when he was come to the Bed-ſide, he ſaid to him, " My Son, to you I recommend the Building of the Temple; I had myſelf a Deſign of doing it, but God forbad me to proceed therein by his Prophet, and let me know that this Honour was reſerved for one of my Children, who ſhould reign after me, who ſhould be named *Solomon*. In this Manner, before you were born, God had deſtined you to be King; render yourſelf worthy of this Honour by your Piety and Love to Juſtice; obſerve yourſelf the Law, and ſee that the Law which *Moſes* has left us be alſo obſerved in your Kingdom; build the Temple of the Lord; you have already

already Workmen neceſſary; I have amaſſed together a vaſt Quantity of Iron, Braſs, Timber, Stone, ten thouſand Talents of Gold, and one hundred thouſand Talents of Silver."

IN the mean time, all the Friends of *Adonijah* were diſperſed at the firſt Sound of the Trumpet; and *Adonijah* fearing to fall into the Hands of an injured Brother, fled for Safety to the Altar, and would not depart from thence, till he was aſſured of his Life; then he, like the reſt, ſubmitted to the new King.

DAVID, not contented with what had been already done in regard to his Son *Solomon* being proclaimed, ſent for all the principal Perſons of each Tribe; all the Prieſts and *Levites*. He choſe 6,000 *Levites* to be Judges of the People, and 23,000 to lay the Foundation of the Temple, 4,000 to be Porters, and the reſt to ſing Night and Day the Praiſes and Glory of God;

God; he ordained that the Sacrificers and *Levites* ſhould ſerve eight Days ſucceſſively in the Temple, from one Sabbath to another; and gave the Care of the Treaſure of the Temple to thoſe deſcended from *Moſes*, whom he particularly regarded and reſpected. After this he divided the Soldiers into twelve Corps of 24,000 each, to be commanded by one Chieftain, who ſhould have under him other General Officers and Captains; and that each of theſe Bodies of Men ſhould keep Guard in their Turn, during one Month, about the King's Palace.

AFTER he had given theſe Orders, he aſſembled the Princes of the twelve Tribes, and the chief Officers, and ſpoke to them to this Effect. "My Friends, behold your King, *Solomon*, my Son; I deſire that all my other Children may obey him without murmuring, ſince God has choſen him to ſucceed me. I was the youngeſt of my Father's Family as well as he; I pray

pray the Almighty God with all my Heart to accompliſh his Promiſe, that he hath vouchſafed to make me, that he will render you a happy and flouriſhing Nation under his Reign; and you ſhall be ſo without Doubt. My Son, ſaid he, in turning to him, if you love Truth and Juſtice, and if you obſerve inviolably the Law which God hath given to our Fathers, then what I have ſaid ſhall certainly come to paſs. I have already recommended to you the Building of the Temple of the moſt High God; loſe no Time; I leave you ſufficient to do it withal, and I hope moreover that the Princes of the twelve Tribes, the Sacrificers and *Levites*, will contribute to this great Work."

AT this Diſcourſe of the King's, the ſeveral Princes of the ſaid Tribes, the Prieſts and *Levites*, made Anſwer by loud Acclamations, and promiſed to contribute 5,000 Talents of Gold, and an infinite Number of Jewels and pre-

cious

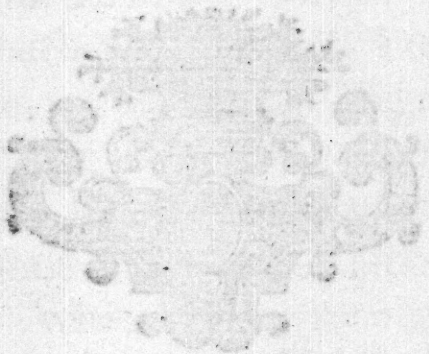
cious Stones. All the People were extremely pleaſed with their Liberality; and *David*, yet more pleaſed, ſaid, "O God, Father of the Univerſe, King of Angels, and of Men, Protector of the *Hebrews*, indue the Spirit and Heart of *Solomon* with all the Virtues, and beſtow the greateſt Bleſſings on your choſen People!" Then he commanded them to praiſe the Lord; and immediately they proſtrated themſelves on the Earth before God, and worſhipped his eternal and divine Majeſty; and afterwards every one departed to his own Habitation, after having returned *David* their grateful and dutiful Acknowledgment for his fatherly Care and Tenderneſs towards them. The next Day great Sacrifices were offered up to the Lord; and all the People paſſed the reſt of the Day in Rejoicings, and *Solomon* was a ſecond Time proclaimed King.

IN ſome little Time after, *David* finding his Strength decay apace, ordered that *Solomon* ſhould come to him. "My Son, ſaid he, I am now going to the Place where all our Fathers have gone; be courageous in the Place I leave you; obſerve ſtrictly the Commandments of God; and if you are juſt and faithful therein, the Scepter will never be given from your Poſterity. Remember that *Joab* aſſaſſinated *Abner* and *Amaſa*; forget not that *Shimei* hath curſed me: But above all, have a particular Regard and Affection for the Sons of *Barzillai* of *Gilead*; love them for my Sake; you cannot ſufficiently recompenſe them for what I have received from their good and venerable Father."

DAVID, after having thus delivered himſelf to *Solomon*, gave up the Ghoſt at the Age of ſeventy Years; of which he had reigned forty; that is

ſeven

ſeven Years in *Hebron* over the Tribe of *Judah*, and thirty-three in *Jeruſalem* over all the whole Nation of the *Hebrews*: Great King, greater Prophet, famed for his Victories, illuſtrious for his Piety and Repentance.



BRITISH
4 MR 79
MUSEUM

AN

ESSAY

UPON

FRIENDSHIP;

ADDRESS'D TO

ADRIAN DRIFT, Esq;

BY

HIS NEPHEW.

BRITISH MUSEUM

TO

ADRIAN DRIFT, Eſq;

SIR,

TO whom can I with more Juſtice preſent the Character of a ſincere and perfect Friend, than to you, who is truly one in Effect. The Name that you bear, and which your Modeſty would willingly conceal, by not ſubſcribing it to your four Letters, ſhews there is nothing more eſſential to you than that excellent Quality; and for that very Reaſon, I thought, in acquitting myſelf of the Obligation due, to render you what is effectually yours. The Inclination you have towards elegant Things; the Sweetneſs of your Converſation; the Equality of your Humour; the Pleaſure you declare in pleaſing the World, are

Charms enow, appearing much more admirable in your Perſon, than thoſe that are unprofitably hid in the Multitude of others. It was this obliged me to offer up this Teſtimony to Truth, as having never known a more honeſt Man than you. Truth is a Voice from Heaven, and the Voice of all rational Men: It is not but that others may lay claim juſtly to Eſteem and Reputation where you are; but if I may be allowed to declare my Sentiments, I will dare to maintain, that yours daily appear ſo generous and noble, that one has no ſmall Trouble to find them out Parallels. I expoſe or mention theſe Virtues not to praiſe you; your Actions are ſufficient to gain Eſteem. And I believe I ſhall have done my Duty, in cancelling a Debt due to your Merit, and ſo I confeſs and ſubſcribe,

That *I am, your moſt Obedient,*

Friend and Servant,

ADRIAN DRIFT.

THE AUTHOR'S PREFACE.*

Dear READER,

MY Book is ſmall, but Truth plainly appears therein in few Words; for it is not always the Largeneſs of a Volume which conſtitutes the Beauty of a Work: The Perfection of a Book is, as to my Opinion, when it may be read in a few Hours, and cannot be ſufficiently read without meditating upon it for many Years: And in order not to detain you long by an extenſive Preface, which might be made on this Subject; permit me to tell you that I have no other Deſign in this little Piece of mine, than to remark to you, that there is nothing ſo rare, nothing more dear than a faithful and perfect Friend; the Accompliſhment of which is not only very hard, but

* It appears that this Piece is a Tranſlation from the LATIN.

almoſt

almoſt impoſſible; and if you think proper to give yourſelf the Trouble, and be attentive in reading the Diſcourſes paſſing on this Subject between *Odore* and *Ozime*, you will ſufficiently be inſtructed to know the Secret, and to diſcover ſo rich and precious a Treaſure, which is the moſt pleaſant, moſt agreeable, and moſt neceſſary in Life. Whoever finds a real Friend, finds a Treaſure.

The

The Definition of FRIENDSHIP, *and its Diſtinction.*

THE better to conceive the Matter, and form a true Idea of a faithful and perfect Friend, it is neceſſary to know the Definition of Friendſhip, or from whence the Word has its Original. *Friendſhip*, according to the Doctrine of *Ariſtotle*, *is no other Thing than a known and reciprocal Love:* And the moſt eminent Theologiſts aſſign a Difference that there is between the Love of Friendſhip, or Well-willing, and the Love of a Perſon where Self-Intereſt is in View. The Love of Well-willing, is an Act of the Will, which makes us love and will Good to any Perſon, for the Sake of that Perſon; as when we love God upon the ſole Conſideration that he is God. The Love which our Intereſt cauſes for a Perſon, is alſo an Act of the Will, which makes us do Good to a Perſon, not for the Sake of the Perſon, but of the Action,

as

as hoping to advantage ourſelves by it. This Diſtinction being ſufficiently explained, ſhews what Obſervation we ought to make in the Choice of a ſincere and perfect Friend. It is abſolutely neceſſary, in order to clear or ſhew the Character in its Perfection, not to be ignorant of the Propoſals one may make on this Subject, which we may remark in the Diſcourſes of *Odore* and *Ozime*, which compoſe this little Tract, where we diſcover, in a ſincere and perfect Friendſhip, the Treaſure which all the World ſearches after, and which is a Thing the moſt entertaining, agreeable, and the moſt neceſſary in Life, I would ſay a true and perfect Friend.

A

DISCOURSE

CONCERNING THE

Sentiments of ODORE and OZIME, upon the Subject of FRIENDSHIP.

ODORE.

IF it is true, my dear *Ozime*, according to the Opinion of *Ariſtotle*, and the Doctrine of St. *Thomas*, that true and ſincere Amity appears to be nothing beſides the known and reciprocal Love of Well-willing, how can we be aſſured, if he who calls himſelf our Friend, reſpects us equally as we reſpect him, or that he loves us only for the Sake of himſelf?

OZIME.

To judge of the Fidelity of the Friendſhip of him, who we preſume is our Friend, we ought firſt to examine how we can love him; for if we think we can be loved without a Return of that Love, it is as much as to

fear

fear we ſhall not be cheated. It is the ordinary Error of thoſe that are rich and mighty, to imagine that they can acquire Favour, and buy with Silver that which cannot be obtained otherwiſe, than from a known and reciprocal Love. If you would be loved, make a Return of that Love.

ODORE.

IT is true, there is nothing ſo generous as an honeſt Man, whoſe Diſpoſition is to do good to the Meritorious: He loves perfectly, who loves himſelf; Force or Intereſt, can have no Effect upon his Liberty; he gives to himſelf nothing but Friendſhip, and to the Pleaſure he has in ſerving and obliging his Friends on all Occaſions, or where his Succours or Credit are neceſſary; and one ſees, that he makes his Friend's Intereſt his own.

OZIME.

IT is ſo, whatever is done, without Doubt: As one ſays generally, there is as

nothing ſo dear, as there is nothing ſo rare, as a Friend of that Sort. *Nil charius, nil rarius; Nothing more dear, or more rare.*

OZIME.

SINCE there is nothing more dear, nothing more rare than a true Friend; what can we think of ſome Perſons, who praiſe themſelves without Occaſion, and boaſt every where of the Friends they have, and their Number?

ODORE.

How can one boaſt of having a great Number of Friends, ſince we find by Experience, that one has much Trouble to find one only in the Courſe of his Life? How can one have an Abundance of a Thing which all the World wants, ſearches after, and no one finds it? which is ſo rare, that one ſays ſometimes, that it is more eaſy to find a white Blackbird than a faithful Friend? Beſides, is it not a great Folly, to imagine ſuch an entire

tire Affection from ſuch a Number of Perſons, without having Proof by Experience? *Fœlix ſe neſcit amari*: The happy Man cannot aſſure himſelf that he is loved; and thoſe that are leſs happy, ought to be ſtill more uncertain; it is this that perſuades me of this Truth, that no one can know if his Friends are faithful and true, unleſs he has an Opportunity of trying their Fidelity: A true and a certain Friend is ſeen in Adverſity, *Verus amicus & certus in re incerta cernitur.*

ODORE.

In Truth, it is a moſt deplorable Caſe to ſee daily that many Perſons, notwithſtanding the Uncertainty which they themſelves meet with, ſtill continue to make Friendſhips, to declare their Thoughts, to communicate their Deſigns, and to make a Diſcovery of their moſt ſecret and important Affairs, to thoſe whom they think their Friends: And if one demands the Reaſon

Reaſon of ſuch a Confidence, and ſo great a Familiarity, they have nothing elſe to depend upon, by a fair Declaration, but the Fidelity of thoſe they confide in.

OZIME.

AN Opinion of ſuch a Sort, in Affairs of Importance, is generally attended with a grievous Conſequence, and doleful Experience; for if it is true, as I ſhall make it appear by my following Diſcourſe, that Truth and ſolid Amity is founded upon Virtue and Merit; and that Virtue and Merit never meet but among Men of ingenuous Tempers: What Confidence can a Perſon have in a Friendſhip founded upon the good Opinion one has of Mankind? And to prove which, let us examine, if you pleaſe, how many there are ſincere, virtuous, and faithful, without Fraud and Diſſimulation, without Deſign and Treachery; and we ſhall well know, if all true, and ſincere Amities ought

to be founded upon a ſimple Credence, or upon the ſole Opinion of an apparent Fidelity.

ODORE.

I think that it is ſufficiently difficult to judge well of the Fidelity of thoſe Sort of Friends from Opinion. If one knows not the Difference between a falſe and faint Amity, and a ſincere and perfect one: If any one knows not, that a perfect Knowledge ought to precede that Amity; if he raſhly believes the Diſcourſes of thoſe who call themſelves his Friends; and if he concludes from their Speeches, when a Proof conſiſts in their Experience; without doubt he will be miſtaken, and that he will repent his Confidence, and blame his falſe Opinion.

OZIME.

AH, my dear *Odore*, that is a difficult Matter to know the Difference, and to make a juſt Diſcernment between a falſe and true Friendſhip! The

The Heart is too much hidden in Man ever to be perfectly known; *Inſcrutabiles ac profundæ ſunt pectorum cavernæ*, The Heart of Man is unſearchable; it is an Abyſs, where one may be loſt, where the Depth is impenetrable, and in which the Windings and Receſſes are known by none but God, *Scrutans corda & renes Deus*, God ſearches the inward Parts of Man.

ODORE.

WHAT you ſay, *Ozime*, is certain; and I am perſuaded, that you, as a wiſe Man, would not make or paſs your Opinion after this Manner, if there had not been ſome Diſgraces in Life, and ſome Diſappointments from it in your Proſperity: It is theſe Re-encounters which makes one perpectly know and prove the Fidelity of a Friend; for thoſe who appear to have ſome Affection for him, and who, to ſpeak more proper, are only Friends to his Fortune, abandon him the Moment Fortune forſakes him;

thoſe Friends who are Partakers of his Pleaſures, his Table, his Wine, retire when his Bottles and Casks are empty. *Amicus menſæ non permanebit in die neceſſitate*; A Paraſite will continue ſecure to a Perſon while his Table is well furniſhed, and no longer. It is not the ſame with thoſe who are Friends of his Perſon; they will partake of his Affliction, and all his Pains; they will comfort him, and not forſake him in his Diſgraces: If it happens, that they forbear to ſuccour him in his Adverſity, it is merely through Neceſſity, and not from any falſe Friendſhip; and in Effect all which they do for him is in regard to that Merit and Value which accompanies him.

OZIME.

IT appears to me thus to know the Difference which is found between falſe and true Friendſhip; of which we ſhall ſpeak more largely in the following Diſcourſes.

DIS-

DISCOURSE II.

Of Amity, which forms itſelf, and begins at the firſt Interview, and between unknown Perſons.

ODORE.

OZIME, if, as we believe, the moſt certain Proof of a perfect Friendſhip, in the Experience of Adverſity conſiſts; what can we think of that Friendſhip commenced in a Moment, at firſt Sight, and who at the firſt Encounter affect each other ſo ſtrongly, that their Amity even laſts as long as Life? It cannot be the Knowledge of each other, nor a reciprocal Love before that Intercourſe, becauſe they had no Time to know each other, nor even to ſhew any Marks of a mutual Affection; it is not Affliction or Neceſſity which has given Place to this Friendſhip, ſo ſtrong and conſtant, becauſe they have had not as yet an Opportunity of knowing each other's Cares. What then can cauſe an Amity ſo prompt and ſo immediate?

OZIME.

THAT Queſtion, without doubt, is the moſt fair and moſt curious that one can make on this Subject; but *Odore*, it demands a great deal of Application.

ODORE.

IN Truth, *Ozime*, I think it not leſs difficult to reſolve, than curious and eaſy to propoſe.

OZIME.

IT is for that Reaſon, *Odore*, that we ought well to examine, without forgetting any thing of all that we know curious, for the Satisfaction of thoſe who would beſtow ſome Time in reading our Obſervations upon it.

ODORE.

A Re-encounter of ſo extraordinary a Friendſhip makes itſelf ſometimes by common Ways; from Beauty, or from the Goodneſs of ſome Subject; or appearing by Means ſurpriſing, as when

when two or more Perſons, in one Inſtant, or the firſt Interview, bind themſelves ſo ſtrongly from ſome unknown Objects, that their Amity continues ſo ſtrong, endures even to Death. It is very hard, without doubt, to know the Cauſe which knits them ſo ſtrongly together in a Moment; even thoſe who were unknown to each other before, and in ſuch a Manner, as never to be ſeparated.

OZIME.

THIS Propoſition has before now been ſufficiently examined by the Sages and antient Philoſophers; therefore I think it proper to introduce here their ſeveral Opinions.

SOME of them thought that it was cauſed by the Means of ſome certain Influences of the Stars which preſided at their Conceptions and Births. Others ſay that it is the Work of Fortune, and their Amours are ſhuffled together as Cards, to make a great Man of a Slave, and to raiſe a Beggar

to a Nobleman; and that ſhe frequently produces other like and extraordinary Effects. Others there are, who ſhew theſe to be the Effects of like Humours, or from Sympathy, as the following Experience will teach us. Many others have attributed theſe extraordinary Effects to Complexions or Habits of Body, or particularly to a like Reſemblance, which is a certain Mark of Amity and ſingular Affections, which is highly probable. See here, my dear *Odore*, the Sentiments of antient Philoſophers upon this Subject, which appears to us ſo difficult.

ODORE.

IT appears to me, that the Secret of ſo extraordinary a Friendſhip ſtill continues hid; and that above all that there is ſome particular and ſecret Spring, as in the Loadſtone, which we know not as yet. The Opinions of theſe antient Philoſophers are not ſufficient Proofs; the Demonſtrations of Effects by their Cauſes natural, but

ill

ill ſatisfy us. As all thoſe occult Qualities which ſignify nothing, and leave us in Doubt and in Ignorance of what we ſearch after; I beg of you, *Ozime*, to declare to me what you think of it, and to diſcover to me the Secret, if you know it.

OZIME.

SINCE you deſire to know my Sentiments, touching the Difficulty of this Propoſition, I will ingenuouſly declare to you all that I know or believe highly probable concerning it; and though it may be a Secret hid amongſt the Treaſures of Nature, you proteſt it is equally curious as difficult; and I don't think how one can conceive it otherwiſe, than my Explication of it is. I ſuppoſe, among the reſt of the knowing Philoſophers, that a Lover tends daily at the Union of the Object, which he eſteems worthy his Love, to render it, if I may ſo ſay, like to himſelf. See how it is managed, and how we ought

to

to underſtand it; Love has its Riſe immediately as our Hearts receive the Impreſſion of an Objection, which our exterior Senſes repreſents as worthy our Affections; and by the Motion and Agitation which produces the Idea of this Object; the Heart being ſmit, the Spirits over-heated; which elevating themſelves to the Brain, deſcend to the Eyes of him who is affected by the Object, and by that tranſporting themſelves by viſual Rays to the Eyes of the Perſon beloved; and at that Time cauſes a moſt ſtrong Union between the Spirits of the Perſon who loves, and thoſe of the Perſon reſpected; and if that ſame Perſon feels the Impreſſion, ſhe returns the Rays of Love, by the ſame Ways and in like manner: And from the reciprocal Affection of the two, a perfect Amity is formed and they become moſt faithful and ſincere Friends; and the more there is of Proportion and Equality between the Perſon who loves, and the Perſon beloved, the Friendſhip which is formed

ed by a mutual Equality, will be the moſt ſtrong and perfect. This is the Cauſe of that perfect Union, where one ſays generally, that their Hearts and Souls are wrapped up in each other; and one's Miſtreſs is all he loves: From thence comes the perfect Operation of Love. If Love is corporeal, it ſearches out the Union of Bodies; if Love is ſpiritual, it tends to the Union of Spirits; if it is a divine Love, it tends to a Unity with God, who is the only Object and ſole Manager between the Loves of Heaven and Earth.

ODORE.

IN truth, *Odore*, one could never have imagined any thing ſo beautiful as what you have ſaid, and upon a Subject ſo difficult as this. A good Genius muſt of Neceſſity admire your Thoughts, approve of your Way of Reaſoning, and his Opinion muſt have accorded with yours. But before we finiſh our ſecond Diſcourſe,

not

ſay ſomething of that Friendſhip which forms itſelf from a Reſemblance from the Quality of like Humours, and Equality of Tempers: Do you not think that theſe ought to be the moſt ſtrong, becauſe they are more natural, than thoſe which are inſtantaneous, and ariſing from an extraordinary Manner?

OZIME.

IT is a Maxim in Philoſophy, which is, that the greater Proportion there is between the natural Quality, which knows, and may be known, the Knowledge then is moſt firm and perfect: It is the ſame of Love and true Amities, as I have remarked before, whilſt it is in the Time of their Durance. We ſee commonly that the Friendſhips which ariſe from Reſemblances and Complexions of Bodies, are preſerved by the ſame Ways which naturally produce them, and continue as long as the Subjects of the Production: It is not, as the Concordance of Muſick,

Muſick, formed from the Contrariety of Sounds and Tones: We ſee immediately that their Bodies ſubſiſt, tho' they are compoſed of divers Humours: And the World no otherwiſe preſerves itſelf than by contrary and different Elements; but the Harmony of Amity, and the Union of Friends, draws its Original from a certain Conformity of Humours, Tempers, and Inclinations, and continue the ſame always; it is this which makes that theſe Friendſhips become daily more ſtrenuous, and their Continuance equal with their Subjects. There are certain Effects in Nature which can preſerve themſelves, and exiſt ſeparate from their Cauſes, as the Flower of a Plant, the Fruit of a Tree; but we have remarked of others, which for their Conſervation, want frequently the Principal of their Production, as the genial Heat of the Sun: I think we may ſay the ſame of Love founded upon Charity; for it is true what St. *Paul* ſaith, That Charity never fails, *Charitas nunquam excidit.* He is perfectly aſſured

aſſured, thoſe Friendſhips which are principally founded upon Charity never end, which I will ſhew in the Purſuit of my Diſcourſe.

DISCOURSE III.

Shewing the Difficulty of knowing Man.

ODORE.

IF, according to the Opinion of *Seneca*, it is an extreme Pleaſure in Life to have Friends, and a Comfort to be loved even as one loves; would it not perplex a Man very much to love without a Return; and not only not to be reſpected, but even hated and diſregarded by thoſe whom one loves and cheriſhes very much? Tell me, if you pleaſe, *Ozime*, touching an Effect ſo oppoſite to Nature, and ſo contrary to Charity.

OZIME.

THIS cannot happen but from a Corruption of Nature; for thoſe who are

are ſo inhuman, keep a ſecret Poiſon hid within their Hearts, and a Soul filled with Treachery, which makes them hate thoſe who love them, and ill uſe thoſe who do well to them, which touches not even Animals the moſt ſavage and fierce in Nature. Perſons who are of this brutiſh Temper, not only hate thoſe who reſpect them, but even viritate and fret them the more, the more they ſtrive to oblige them; and when they have been of Service to them; and one ſees too often that they have a mortal Hatred againſt thoſe who would ſacrifice their Life for the Preſervation of theirs, *Exaſperantur obſequio, & amore ad odium irritantur*; They are exaſperated by Condeſcenſion, and ſtirred up to Hatred by Love.

ODORE.

WHAT Method of Life, or how can we aſſociate ourſelves with theſe Sort of Friends? Muſt not one intirely ſhun them and avoid their Converſation?

IN

OZIME.

THE contrary; one muſt reſpect them more and more; for many Perſons are permitted to extinguiſh their Friendſhip, becauſe they reſpect one with a tedious Indifference; but if it happens that we loſe all Hopes of ever winning them, one muſt diſcreetly ſeparate from them, and with much Prudence; and if any one of theſe Friends continue to oblige us, let us not refuſe it as coming from a Friend; and let us conſider he may be neceſſary to us in ſome Meaſure, and it will argue a Want of Senſe to diſpleaſe him.

ODORE.

IF one muſt avoid the Society of ſuch ſavage and inhuman Friends, we may cultivate a Friendſhip with thoſe we honour, who will careſs, praiſe, and make a thouſand Proteſtations of their Good-will towards us.

OZI-

OZIME.

In theſe two Things, there are ſome Meaſures to guide us: If one muſt abſolutely avoid the Company of the firſt, we muſt not confide too eaſily in the others, until we know the Effects of their Friendſhip by Experience.

ODORE.

It is true, there is no Animal more difficult to know than Man; one muſt continually doubt of what he aſſures us; muſt continually fear what he promiſes, for they have too often a double Heart and Tongue.

OZIME.

I proteſt, a Perſon of this Sort, never appears in a more true Light than when he careſſes you; and one is daily expoſed to ſome Treachery, when he promiſes Wonders: The *Italian* Proverb declares the Truth of it in theſe

Terms, *Chi ti fa' piu carezze che non ſuole, o igannato t'hà, o igannarti vuole.*

ODORE.

I remember to have read ſome time ſince the ſame Leſſon in a *Latin* Diſtich; which follows:

Quis te plus ſolito demulcet carmine blando,
Te capere inſidiis nititur ille ſuis.

"Who ſooths you with a more than uſual Flattery, endeavours to enſnare you." It is very proper to examine the Cauſes of the Suſpicion we ought to have, ſo as to profit by it, and aſſure ourſelves upon the Proteſtations which are made by theſe flattering and imaginary Friends; and I think this Affair not ſo eaſy to determine.

OZIME.

WITHOUT Doubt, *Odore*, you have Reaſon to believe ſo.

ODO-

ODORE.

I think and believe ſo, becauſe, as I am going to tell you, the Knowledge of Man is more difficult than of any other Creature; becauſe his Proteſtations and Vows, which ought to prop Truth, ſerve only to authoriſe his Falſhoods; the Honey which comes out of his Mouth is always mixed with Wormwood; his Affability is never without Gall and Bitterneſs; and in his Speeches and Proteſtations there is continually Falſhood and Diſſimulation: And in order to be ſecured from all theſe Accidents, it is neceſſary to be ſuſpicious of them, to prove the contrary, by the Effects of what they promiſe.

OZIME.

IT is a ſtrange Thing that every one ſhould accuſe his Friend of Diſſimulation, and Ingratitude, and Infidelity, as if Friendſhip could be compatible with Diſſimulation, Ingratitude, and

Infidelity. One knows not that he who begins to diſſemble, to be ungrateful and unfaithful, ceaſes to be a Friend, and never was a true Friend, who hath failed ſometimes to be one. True Amity is a Virtue which continually laſts; Diſſimulation, Ingratitude, and Infidelity, are Vices which never endure long. When we have found one of theſe Faults in a Perſon of whom we thought as a Friend, it is not Amity which is loſt, it is Diſſimulation, a Vice which has diſcovered itſelf, and made our Error known to us; it is then for our better Security to be conſtantly upon our Guard.

ODORE.

BUT this Diſſidence ſerves only to a perfidious End, and a mortal Hatred: Tell us, if you pleaſe, how we ought to live and converſe with theſe falſe Friends?

OZIME.

THOSE Perverſe, Ungrateful, and Unfaithful, as long as they are our falſe

falſe Friends, one muſt not ſlight, and not in the leaſt irritate them againſt us; one muſt regard their Faith, and the Amity we have ſwore to them; and for their Ingratitude, we muſt not prove unfaithful. If we conſider well the Horror of their Vices, the more we ſhall be in Love with Virtues, their Contraries; for it is impoſſible that one Friend ſhould deceive another, and be inſincere and ungrateful to him; for it is ourſelves we deceive, taking them for true Friends, who have only a ſimple Affection for us, and liable to Change.

ODORE.

THAT Change is never found in true Friends.

OZIME.

No *Odore*, it is never found amongſt them; our Neighbours, our Companions, our Brothers, Siſters, and all our Parents may hate us, and do ill to us, but our Friends can never hate us: Hatred is exempt from true Amity; it is this cauſes the Differ-

rence one frequently finds among Parents and Friends; becauſe Parents ſtill continue to be Parents for all their Infidelity and Hatred, but Friends loſe the Name of Friends as ſoon as they are capable of the leaſt Ingratitude, for that equals them to falſe Friends.

ODORE.

WHAT is your Sentiment, *Ozime*, touching that Vice of Ingratitude?

OZIME.

IT is a Thing altogether unneceſſary to exclaim againſt it here; there is no one in the World but what blames it; one cannot find it in all Nature; even the moſt barbarous Nations condemn it. There is no one Vice more frequent among Men, than that of Ingratitude: In the mean while one finds often that they who cry out againſt it, at the ſame Time practiſe it the moſt; it therefore moſtly happens, that he who would raiſe himſelf above theſe ungrateful Perſons, frequently ſuffers

ſuffers more, than grows in their Eſteem. One muſt avoid the Maxim of ſome Perſons, who believe Ingratitude ſhould be repaid with the like; for it is the Glory of a generous Heart, and that renders him more amiable, to be of Service to thoſe who are unworthy of it, rather than once to fail of doing Good to the Perſon who merits it.

A good Work is never without its Recompence; and when one does well to thoſe who deſerve it not, that good Action brings a threefold Reward to him that does it. It is certain, when we do good to others, it is profiting ourſelves; becauſe the Joy we perceive in our Mind to be capable of ſuch a Thing, is Part of our Satisfaction; and it is ſtill of greater Conſolation to us not to be accounted amongſt thoſe Monſters of Ingratitude, who are abhorred by the whole Earth; and oftentimes the Inclination we have of doing good to others, is a great Improvement to our Neighbour, and

moſt agreeable to God, who never ſuffers us to go without a Recompence, if not in this, in the next World, where our Liberality will be the more meritorious, as not having met with any other Return, but Ingratitude in Life.

DISCOURSE IV.

Whether Fidelity is always an aſſured Proof of a ſincere Amity.

ODORE.

IN truth, that Diffidence which we have already mentioned, is a very troubleſome Thing, and creates an Uneaſineſs to all thoſe who would conſtitute a ſolid Friendſhip, and faithful inſeparable Friends. I know very well one may doubt much of Things; but however, if we have approved the Fidelity of a Perſon in many and in different Re-encounters, what Reaſon can we have to miſtruſt him?

OZIME.

THAT Fidelity is not always a certain Proof of a true and faithful Amity.

ODORE.

UPON what then can this Uncertainty be founded? I think there is nothing comparable to a Fidelity which one finds in a Friend; and I think there is nothing more capable to preſerve it, than to be cloſely contracted to him.

OZIME.

I will tell you once again, *Odore*, that it is not always a Mark of an aſſured, ſincere, and perfect Friendſhip: Know you not that there is nothing more hid than the Thoughts of Men, and nothing more diſtant from our Knowledge, than the true Intentions which govern their Speeches and their Effects, which we believe are certain Marks of their Fidelity, and of the Affection they teſtify. And as

we

we are aſſured, without doubt, that nothing is more in ſecret than the Thoughts of Mankind, and nothing more difficult than the Knowledge of their Intentions, we can never fail in our Experience, though we almoſt daily fail in our Opinions. How know we that other Perſons are more aſſured in their Friends than we are of ours, who after a thouſand Offers of their Services, a thouſand Proteſtations of their Fidelity, a thouſand Demonſtrations of their Well-willing, may be deceived, when they come to the Effects and Proofs of their fine Speeches, which they have given us, and of their vain Promiſes they have made? And how comes it among ſo great a Number of Friends of this Sort, that ſo many Broils, Quarrels, and deadly Averſions ariſe? Is not this the Cauſe, that they have found out the Perfidy, and diſcovered the Treachery of thoſe who have promiſed and ſwore to continue ever faithful to them?

ODORE.

WHAT you ſay, *Ozime*, is exceeding well; but I am not as yet ſatisfied; for this Diffidence, of which we ſpeak, troubles me; and I think it beneath an honeſt Man to be ſo continually ſuſpicious, becauſe, according to my Opinion, an approved Fidelity is the moſt certain Mark we can have of a perfect Amity.

OZIME.

YOU ſay all, *Odore*, when you ſpeak of an approved Fidelity; but it is certain, that we ſhall be continually in this Inquietude, until we perfectly know the Sincerity of theſe Friendſhips, by the Proof of the Effects which ought to follow; for they only continue our Friends ſo long as we uſe them as we do ourſelves; they are falſe Friends, and will forſake us, whenever we ceaſe to be of Service, or do otherwiſe than well by them.

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